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KAT

THE

WONDERS

OF

NATURE AND ART

OR,

A CONCISE ACCOUNT

OF

WHATEVER IS MOST CURIOUS AND REMARKABL

IN

THE WORLD;

Whether relating to its Animal, Vegetable, and Mine Productions, or to the Manufactures, Buildings, and Inventions of its Inhabitants,

Compiled from Historical and Geographical Works of establish Celebrity, and illustrated with the Discoveries of modern Travellers

By the Rev. THOMAS SMITH,

Author of the UNIVERSAL ATLAS, SACRED MIRROR, &c. &

"Review these numerous scenes, at once survey
Nature's extended face, then Sceptics say,
In this wide field of wonders, can you find
No art discover'd, and no end design'd?"

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WONDERS

OF

NATURE AND ART.

PART II.

ASIA.

CHAP. I.

OF TURKEY IN ASIA,

Mountains, Springs, Lakes, Rivers, &c.

HAVING already described the most curious objects in the Turkish dominions in Europe, we shall now treat of those in the Asiatic provinces, which are situated between the twenty-seventh and forty-fifth degrees of longitude, and the thirtieth and forty-sixth degrees of north latitude; being bounded by Tartary and the Black Sea on the north; by Persia on the east; by Arabia and the Levant on the south; and by the Hellespont, and the Archipelago on the west.

One of the most celebrated mountains in Asiatic Turkey is a prodigious chain, which extends from the north parts of Armenia to the Mediter-

nean, and is called Taurus. This vast ridge nsists of a great number of mountains, sepa- ted one from another by a valley, and called by me particular name. The highest of those ountains is Gordiani, to which the Armenians y a great veneration, and which they suppose be the mount Ararat, where Noah's ark rested, d where they pretend to show some remains of still preserved from corruption. The ascent to s mountain, according to M. Tournefort, is not ly very difficult and fatiguing, but also danger- s, through the ruggedness of some parts, and deep sands of others. The dreadful precipices ich travellers are obliged to pass, strike even guides themselves with horror; it rises to a odigious height, and, according to some tra- llers, may be seen at the distance of five days rney. The upper part is continually covered th snow, and is for one half of the year en- ely obscured by clouds.

Caucasus is another great chain of mountains, ich extends from the Black Sea to the Caspian ; and is generally reckoned the highest and gest ridge of mountains in Asia; the passage r it being computed at 120 miles. The s of these mountains are always covered with w; but the lower parts are well inhabited, duce honey, corn, wines, fruits, and gums; abound with cattle and game:—the re- ctive mountains are generally denominated n the different countries in which they are ated.

n the province of Mysia in Anatolia are the celebrated mountains of Olympus and Ida, remarkable for their vast height, and for the fables of the poets relating to them; and

Imaus and Argæus are two other prodigious mountains in these parts of Asiatic Turkey.

Near the city of Prusa, in the province of Bithynia, are some hot baths highly celebrated for their medicinal virtues; and the city of Therma in the same province was anciently much frequented for its hot baths, as was also another city of the same name in the province of Galatia. Near Scheresul, in Curdistan, are some mineral springs of an acid and aperient quality; and about four or five miles from the city of Zulpha in Armenia, is a very high mountain, shaped like a sugar-loaf, at the foot of which are some medicinal springs, famous for their virtues in many diseases; but particularly in such as are caused by bites of venomous animals. It is even said that no venomous animal will live upon this mountain.

Of the lakes or seas of these countries, the most remarkable is the lake Asphaltites, or Dead Sea, which lies in the south part of Judea, and into which the river Jordan discharges itself. This lake is generally supposed to have had its origin from the destruction of Sodom and Gomorrah, the ruins of which cities some travellers pretend to have seen under the water. The formation of it indeed may be tolerably well accounted for, by supposing that the thunder and lightning, which were undoubtedly concerned in the overthrow of those cities, falling in great abundance upon some pits of bitumen, the veins of that combustible matter immediately took fire, which penetrating into the bowels of the country, and the ground subsiding, an earthquake ensued; and so the waters running to this cavity, and mixing with a vast quantity of bituminous matter, would form a lake of such qualities as it is at present known

possess. This lake seems to have obtained the name of the Dead Sea, from a notion that its steam or stench killed all birds that attempted to fly over it, and that no fish or other creature could live in it. But as to the former, there is sufficient evidence of its being a mistake, birds being frequently seen flying across it without receiving any injury; and as to the latter, there is good reason to doubt the truth of it, some shells, like those of oysters, having been found upon the shore. The water, however, is extremely salt, bitter, and nauseous; which might probably have given rise to such a tradition.

Upon the shore of this sea there are abundance of small black pebbles, which easily take fire if held to the flame of a candle, and yield a very offensive smoke; but their most remarkable property is, that they only lose of their weight by burning, their bulk suffering no diminution. They are capable of as fine a polish as black marble, and are said to be found plentifully, and of a considerable size, in the neighbouring mountains*. This is the bitumen for which the Dead Sea has been always famous, and which Dr. Shaw was informed is raised at certain times, from the bottom in large hemispheres; which as soon as they come to the surface, and are acted upon by the external air, burst at once with great smoke and noise, like the *Pulvis fulminans* of the ch

* This sort of Asphaltum, Dr. Hill observes, is peculiar to the country about the Dead Sea, but is fo also in Spain, France, and Italy. It yields an which is an excellent cement, and is supposed *have been the bitumen* which we are told supplied *place of mortar* in building the walls of the ar

mists, and disperse themselves round about in a thousand pieces. But this, the Doctor adds, happens only near the shore, for in greater depths the eruptions are supposed to discover themselves only in such columns of smoke as are now and then observed to arise from the lake; and perhaps to such eruptions may be attributed that variety of pits and cavities found in the neighbourhood of the lake, which Mr. Maundrell justly compares to those places in England, where there have formerly been lime-kilns. The bitumen is probably accompanied from the bottom with sulphur, both of them being found promiscuously upon the wash of the shore. The latter is exactly the same with common native sulphur; the former is friable, heavier than water, and yields upon friction, or by being set on fire, a fetid smell, as was observed above. It is as black as jet, and of the same shining appearance.

A wonderful circumstance is mentioned by Josephus, of the Dead Sea's changing its colour three times a day, and some travellers have pretended the same thing: but such changes, if there be any truth in the report, might undoubtedly be accounted for by considering the nature of its situation, the soil of the adjacent country, or other natural causes, without having recourse to miracle. As for the Apples of Sodom, or infernal apples, said to grow on the borders of the lake, and described to be extremely fair and beautiful without, but all soot and ashes within, we may venture to conclude they never had any existence, except in imagination.

The river Tigris, which rises in Turcomania *has ever been famed* for its subterraneous cours *It is reported to run* through a lake without m

ing with its waters, and to sink into the earth near mount Taurus, running quite underneath it, and rising again on the other side. The cavern, through which it passes, is called Zoroanda; and hence Strabo's mistake is supposed to have proceeded, who places the source of this river where it issues from the cavern, or, as he stiles it, on the south side of mount Niphates, which is a part of the Taurus. After this it runs through another lake, and sinking again into the ground, it runs twenty-five miles unseen, and there, re-appearing, pursues its course with great rapidity. Having joined the Euphrates, they both run together to the Persian gulf, under the name of Schat-el-Arab, or River of the Arabs, where they empty themselves by one common mouth or channel; though Pliny informs us, that formerly they had each a separate one, and that in his time the traces of the old channel were still remaining.

PESTILENTIAL WINDS.

THE Samiel is a hot and pestilential wind, which blows over the desert of Arabia, in the months of July and August, from the north west quarter, and sometimes continues with unabated violence to the very gates of Bagdad; but never affects any person within the walls. Some years it does not blow at all, and, in others, it appears eight or ten times, but seldom continues more than a few minutes at a time. The Arabs and Persians have warning of its approach, by a thick haze, which appears like a cloud of dust rising out of the hori-

themselves, with their faces close to the ground, and continue in that position till the wind has passed; but if they are not careful or active enough to take this precaution, they receive the full force of the wind, and are immediately deprived of life.

The above method is the only one which they take to avoid the effects of this fatal blast; and when it is over, they get up, and look round for their companions. If they see any one lying motionless, they take hold of an arm or a leg, and pull it with great violence; and if the limb thus agitated separates from the body, it is a certain sign that the Samiel has had its full effect; but if, on the contrary, the arm or leg does not come away, it proves there is life remaining, although to every outward appearance the person is dead; and in that case they immediately cover him with clothes, and administer some warm diluting liquor, to cause a perspiration.

The Arabs themselves can say but little respecting the nature of this wind, except that it always leaves a strong sulphureous smell, and that the air, at these times is perfectly clear, except about the horizon in the north-west quarter, which gives warning of its approach.

It has not been accurately ascertained whether the dead bodies are scorched, or dissolved into a kind of gelatinous substance; but from the stories current about them, there has been reason to believe the latter; and in that case such fatal effects may be attributed rather to a noxious vapour than to an excessive heat. This destructive wind is *so universally* known in the neighbourhood of Bagdad and Bassora, that the very children speak of it with emotions of terror.

Exclusive of this wind, the air of Arabia is sometimes extremely pernicious, not only to the lungs and blood, but also to the skin, which is often burnt, blistered, and stripped off in a most surprising manner. The eyes of the Arabs are, [illegible] by it, that they are [illegible] a kind of soft black crape [illegible] not always a sufficient [illegible] them an efficacious re- [illegible] whenever they begin to [illegible]

[illegible] that in his journey from [illegible] with one of those [illegible] for a whole day; and [illegible] Mecca, was so in- [illegible] that they lost two [illegible]

[illegible]

[illegible]

[illegible] of this class i [illegible] two places nea [illegible] about six leagues to the east [illegible] and i [illegible] and i [illegible] whe [illegible] places it comes up a [illegible] the surface of the ground, bu [illegible] down again [illegible] though all w [illegible] The [illegible] marshy in t [illegible] the whole year m [illegible] At the so

houses they mix three fourths of this earth with one of lime, and dissolve the composition in boiling water; and stirring it often with a stick, there floats at top a thick brownish matter, which they scum off and preserve in basons by itself, being much richer than the liquor underneath, though both are used in making the soap. They then put a proper quantity of oil into a large copper, with a strong fire under it, and when the oil boils they throw into it alternately some of the scum, and some of the liquor from whence the scum was taken; and this they repeat for thirteen or fourteen days together, in which time the soap is usually perfected: it is then taken out of the boiler, and laid upon a lime-floor to dry and harden. An ordinary soap-house produces about a thousand dollars clear profit, one year with another.

The Samian earth is a white soft marle, found in the island of Samos; and was much esteemed by the ancients, who prepared it by burning and washing, and then used it with great success internally in fluxes of all kinds, and externally in inflammations. This marle does not lie in a regular stratum among other earths, but is found in the perpendicular fissures and horizontal spaces between the strata of a hard greyish stone. It has an astringent taste, and its virtues are much the same with those of the Lemnian earth.

From Sinope, a city of Anatolia on the Black Sea, a very fine sort of earth or ochre takes its name, it being the Rubrica Sinopica of the ancients, so called, because it was carried to that city for sale, though dug up in Cappadocia. It is a close, compact, and weighty earth, of a glowing purple colour, but in some specimens much deeper than in others, and some degenera

ing into paleness. It is of a pure texture, but not very hard, though it does not easily crumble or break between the fingers. It has an astringent taste, adheres firmly to the tongue, melts slowly in the mouth, and leaves not the least grittiness between the teeth. This earth, like the Samian, is found in the perpendicular fissures of stone, and among iron-ores, sometimes lying at great depths, and sometimes at the very surface. Its fine texture and high florid colour, render it worthy the attention of painters, and its great astringency makes it valuable in medicine.

But of all the earths used in medicine, none seems to have been more deservedly esteemed than what we call bole-armenic or Armenian bole, being anciently, as well as at present, found in Armenia. The true bole-armenic of Galen, which that excellent physician first introduced into medicine, and used with success in the time of a terrible plague at Rome, was of the yellow kind, and is confessedly a most valuable astringent, and also commended as a sudorific. This sort is, perhaps, the best medicine of all the earths, and, though seldom known or looked for amongst us, might easily be procured, great quantities of it being annually dug out of a pit in the mountains to the north-east of Erzerum. There is also a white sort, which is scarcer, and unknown in our shops, the reddish kind now passing for the true bole-armenic; and a good medicine it is, if we had it genuine, but we are frequently imposed upon by a composition of tobacco-pipe-clay, and an ochre, known by painters under the name of Spanish brown. This red sort is found abundantly in the north-east parts of Armenia, sometimes in strata seven or eight feet thick, never lying very deep,

and often appearing on the surface. It is a pure and valuable earth, of a compact texture, and the hardest of all boles, being not easily broken, and staining the fingers a little in handling. It does not soon dissolve in water, but melts readily in the mouth, and leaves not the least grittiness.—As to its virtues, it is a good astringent, and has ever been accounted serviceable in the plague, malignant fevers, dysenteries, spitting of blood, &c.

It has been observed by Mr. Newman, that four ounces of Armenian bole, distilled in a glass retort in an open fire, yielded three drachms of a saline phlegm, which changed syrup of violets green. In the neck of the retort was found a little powdery saline matter, which had an ammoniacal taste, but it was in too small quantity to be collected, or further examined. Like most other coloured earths, this kind of bole contains a portion of ferruginous matter, which may be separated by the magnet, after the bole has been calcined with oil, or other inflammable matter. It is also impregnated with vitriolic acid; and when mixed with nitre or sea-salt, it extricates their acids in the fire.

Notwithstanding we have already given some account of the agate*, we think it necessary to notice a very beautiful species of it, called by our lapidaries the Mocoa-Stone, as being carried, for the convenience of sale, to Mocoa, or Mocha, in Arabia, though it is produced in the East-Indies. This stone is of a compact and fine texture, of an irregular surface, uncertain in shape and size, but most frequently of the figure of ordinary flinty pebbles, and *from one to* eight inches in diameter.

* See Vol. I. p. 349.

The veins of it are prettily disposed in various figures, but generally in the form of many concentric circles, drawn round one or more points in different places. In various parts of the stone it is common to find beautiful delineations of trees, mosses, sea-plants, and other figures, so elegantly expressed, that many have believed real mosses and sea-plants were included in its substance. This, however, is an absolute mistake; the true history of those figures (according to Dr. Hill) being no more than this; that the stone is subject, like our common flints, to imperceptible cracks or flaws, into which the steams or effluvia from minerals and other fossil bodies, continually pervading the whole structure of the earth, find their way; and perhaps sometimes water itself may get within them. Now we are sensible, that either water or these vapours may be capable of leaving a black tinge on the surface of bodies they have long remained on; and these finding a passage into the natural fissures and small crevices of the stone, have from the sides of these insinuated themselves farther and farther into the mass, and run into branched figures; or the water, where originally included in ever so small a quantity, has, as the stone contracted more firmly, spread and diffused itself into the various detached figures we are speaking of; for all the delineations in these stones may be referred either to these detached figures, or cloudy spots, or to those which evidently arise from the sides of a long crack or fissure.

That steams or mineral effluvia pervade almost [illegible] fossil bodies may be proved from numerous in[illegible]es; but what makes most for the present pur[illegible], *that* we *find* them wherever there have [illegible]*racks, in many* of the harder kinds of the

septariæ, frequently affording what naturalists call dendritæ, or juliginous delineations of trees, &c. which far excel those of agates, and would be inestimable, were they in as valuable a substance. The very surfaces of the septariæ are often overspread with them, and even so poor a substance as chalk is not without these delineations, and those more beautiful than what we admire in agates. But that they are not real remains of vegetables, every one must be convinced, who observes the multitude of figures not in the vegetable world, nor indeed in nature, otherwise than in these elegant diffusions of a subtile matter by which they are formed, just like the branched figures between two levigating stones at the colour-shops, the ramifications of salts in chymical vessels, and the elegant figures of plants, &c. in the hour frost on windows.—We have something from Germany that imperfectly resembles the Mocha stone, but it is only a baser agate with various delineations, which may happen to any stone, and are common, in some degree, even to our English pebbles.

Several kinds of onyx are found in Arabia, particularly a very elegant species with whitish and yellow zones, properly the yellow sardonyx. The orange-sardonyx, or bluish-white onyx, with orange-coloured and whitish zones, is also to be met with in that country as well as others. But perhaps the most singular species of this gem is what the moderns call camea, the Arabian onyx of the ancients, which, in the hand of the sculptor, is often seen to make a beautiful figure. It is moderately compact and firm, of a smooth and equal surface, generally of a roundish form, but sometimes broad and flat, in which last form it is the least valuable, the pieces being smaller than th

round ones, and subject to transverse or per
cular flaws and fissures, which often divide
into bits not worth the working. The zo
this species are very hard and thick, of no
but black and white, and those ranged in a
alternate order, but not very regular in
breadth. In some masses indeed they are
equal, but in others the black zones are som
very broad, and the white ones very narrow
vice versâ; and this now and then in differen
of the same mass. The crystaline nucleus
in this species is the only part that is of any
of purity, the zones being so dull and opaqu
the stone may easily be mistaken for marbl
as it is very hard, and capable of a fine po
has always been esteemed by jewellers an
daries, for the cutting of heads or other figu

The opal, a gem of a very peculiar kin
much valued in all ages, is likewise fo
Arabia, and that in greater perfection t
Europe. It is softer than any other of th
gems, and not easily polished; but being na
of a smooth surface and tolerable gloss, s
the best of them are worn with their native
only. It is found of various sizes, but mo
quently between that of a pea and a horse
though sometimes it is met with as small
head of a pin, and sometimes as large as a
Its shape is likewise uncertain, some bein
gularly oblong, others perfectly round, and
in the form of a kidney. Its colour is of so
a nature, that it is not easy to be described
something like the finest sort of mother of
but far exceeding it in lustre and transpare

As it is variously turned about, it shows
lours of almost all the other gems, having th

of the topaz, the blue of the sapphire, the green of the emerald, the red of the ruby, and the fire-colour of the carbuncle, when held against the sun. All these colours, besides a white milky cast, are of a fine brightness and lustre, but are only the effect of different reflections of light falling on it in different angles, and not permanent and unalterable in the stone, like the single colours of other gems; for the small fragments of opal do not show them, but are of a pale bluish or pearly grey, which is properly its genuine colour. Some opals want one or more of the above-mentioned colours, and are liable to be tinged with a deep bluish black; in which last case the gem shows no colour but its red in any light or position; but then the red appears remarkably glowing and fiery, and seems lodged very deep in the stone; so that in this state, which is but an imperfect one, it has an excellency beyond even its finest specimens.

Mr. Colepress, in the Philosophical Transactions, mentions a counterfeit sort of opal made at Harlem in Holland, which he says is very lively, and supposes the several colours to be produced by different degrees of heat. When the composition is thoroughly melted, some of it is taken out on the point of an iron-rod, which being cooled, either in the air or water, is colourless and pellucid; but being put again into the mouth of the furnace upon the same rod, and there turned round for a little time, its particles acquire such various positions, that the light falling on them, being variously modified, represents the several colours seen in the natural opal. He adds, that these colours *may be* destroyed and restored again *by different degrees of heat*, putting the particles *into different motions*.

The Asiatic dominions of the Turks (when we include the whole of Arabia, though part o is subject to independent princes) afford abundan of copper and other metals; but as these have be fully described in our account of Europe, th require no farther notice in this place: and the various kinds of marble which these countr produce, we need only describe two or three the most remarkable.

A white lucid alabaster, which Dr. Hill tak to be the Lygdine marble of the ancients, is fou in immense strata in Arabia, though not pecul to that country. This is a most beautiful and e gant stone, of a whiteness far surpassing the mous Parian marble, or that of Carrara in Ita and indeed is the most splendid of all the marl class. It is always found perfectly pure, is mo rately hard in the mass, but somewhat crumbly small pieces, cuts very freely, and is capable of beautiful polish. This stone (which is seldo brought to England, though plenty of it might had) is what our more judicious workmen prope term white alabaster; though that name is giv indiscriminately to white marbles in general. Hill recommends this elegant marble to sta aries, for the making of vases and other or ments.

There are also vast strata of a fine species porphyry found in Arabia Petræa, as well as the Upper Egypt. This is a roughish sort of m ble, of a compact and firm texture, very heavy, a of a pale flesh-colour, variegated with black, gre and white, in large blotches, from half an inch to *inch broad*, and sometimes (though very seldo *disposed in irregular veins*. It breaks with a tol *bly even surface*, and appears very lucid in a

parts, but rather glossy than glittering. It is extremely hard, takes a fine polish, and is so transparent, especially in the green parts, that one may see deep into its substance.

The red, white, and green parts of this elegant marble, appear tabulated, resembling the foliaceous talcs, but with an additional brightness; and the black are the same in all respects, only debased by a large mixture of earth, which makes them evidently softer than the rest of the stone. The white and flesh-coloured parts are slightly debased by an earth of those colours; but the green, which have usually a fine metalline tinge, like that of the gems, are the brightest of all, and almost perfectly transparent.—Separate nodules of this porphyry are frequently found in Germany, and in some parts of Great Britain and Ireland.

We shall only add, that Arabia likewise affords plenty of a red granite, variegated with white and black, which, for its extreme hardness and beauty, has always been in the highest esteem. This is the syenites of Pliny, and the Oriental granite of the moderns; but very fine pieces of it may be found without going any farther than the west of England. It is of a very firm and compact texture, naturally breaking with a rough surface, remarkably bright and glittering in all its parts, and capable of a most elegant polish.

VEGETABLES.

ARABIA is the most famous country on the earth for its vegetable productions; particular

its delicious fruits, salutifero
and fragrant gums and spic

The coffee-tree, whose
an agreeable and well-kn
of Arabia Felix, where it
height of seven or eight
twelve feet; with a trunk fr
in circumference. It is cov
bark, and shoots out, thro
its stem, a growth of bran
opposite to each other. T
what resemble those of the
in pairs in the same manne
of these spring fragrant w
like those of the jessamine,
the coffee-shrub a spec
fall, they leave a small fruit
at first, but reddens as it
cherry both in shape and
more of these berries, grow
part of the twig, each cont
ment enclosing another fin
seeds or kernels are contai
call coffee.

The fruit is usually gath
done by shaking the trees
cloths spread underneath to
being laid on mats to dry
husks are opened and separa
wood or iron over them;
are exposed to the sun a
sifted clean for use or sale.
are not wasted; for the Ara
do the berries, and the drink
ing a little tartness, is very
in the heat of summer.

nger among the Turks, thou
ll known. Some ascribe it
bian monastery, who being i
oats sometimes browzing on th
awake and caper all night, be
rove its virtue, and gave coffe
event their being drowsy at their
ns. Others refer the invention
rsians, from whom it was intro-
Arabia by the Dervises of that
ahometan monks, who drank it
the night in prayer. Their ex-
offee into vogue at Aden, from
to Mecca, where it was first
otees, and then by the rest of the
Arabia it passed to Cairo in Egypt,
e to Syria and Constantinople.
octors, indeed, opposed the intro-
quor, declaring it to be spirituous,
briating as wine itself, which their
n to drink; but the Mufti soon re-
culty, and coffee was vindicated
tion of any vinous quality, and al-
wful liquor. During the war in
emblies of news-mongers making
tate-affairs, the grand vizir sup-
ee-houses at Constantinople; but
, though still subsisting, does not
blic use of coffee in that city. The
king this liquor prevails very much
Turks, who seldom sweeten it with
grandees add to each dish a drop
mber, others boil it with two or
d others with a little Indian anise.
brought into France by the famous
Thevenot; and a Greek, called Pas-

The preparation of coffee-berries consists in roasting them, or giving them a just degree of torrefaction, which is known by their acquiring a brownish hue equally deep on all sides; and for this purpose an earthen vessel is reckoned preferable to one of iron, or any other metal. A proper quantity being ground in a mill, and the powder infused in boiling water, makes a drink of a most agreeable flavour when its bitterness is taken off with sugar.—As to the virtues of coffee, it is universally allowed to be an excellent drier, carrying off fumes and disorders of the head arising from too much moisture, and absorbing acrimonies of the stomach; it also promotes watching, by bracing the fibres, and rendering them too tense for the relaxation required in sleep. It is esteemed efficacious for the cure and prevention of comatous disorders, proceeding from phlegm or a too viscid blood; and, in general, it is more proper for corpulent and phlegmatic persons, than for those of thin, and bilious constitutions, as it dries up the nerves, and inclines them to tremors. By its volatile salts it removes obstructions of the brain, dries up its superfluous moisture, and consequently restores a due degree of elasticity to its membranes and vessels. It infallibly cures that species of head-ach which arises some hours after dinner from a bad digestion, and is of service in those proceeding from other causes. When made very strong, it is esteemed by some an excellent remedy for a nervous asthma; and is said to attenuate the blood. However, it may be prejudicial, if drank too frequently, or in too large quantities, *without considering* what the constitution will *bear. The drink* made of coffee-berries has been *common in Europe* for above a hundred and ten

years, and much longer among the Turks, though its origin is not well known. Some ascribe it to the prior of an Arabian monastery, who being informed, that the goats sometimes browzing on the tree, would keep awake and caper all night, became curious to prove its virtue, and gave coffee to the monks to prevent their being drowsy at their nocturnal devotions. Others refer the invention of coffee to the Persians, from whom it was introduced at Aden in Arabia by the Dervises of that city, a sort of Mahometan monks, who drank it when they spent the night in prayer. Their example brought coffee into vogue at Aden, from whence it passed to Mecca, where it was first taken by the devotees, and then by the rest of the people. From Arabia it passed to Cairo in Egypt, and from thence to Syria and Constantinople. Some Turkish doctors, indeed, opposed the introduction of this liquor, declaring it to be spirituous, and almost as inebriating as wine itself, which their laws forbids them to drink; but the Mufti soon removed this difficulty, and coffee was vindicated from the imputation of any vinous quality, and allowed to be a lawful liquor. During the war in Candia, the assemblies of news-mongers making too free with state-affairs, the grand vizir suppressed the coffee-houses at Constantinople; but that suppression, though still subsisting, does not prevent the public use of coffee in that city. The custom of drinking this liquor prevails very much amongst the Turks, who seldom sweeten it with sugar; but their grandees add to each dish a drop of essence of amber, others boil it with two or three cloves, and others with a little Indian anise. *Coffee was first brought* into France by the famous *traveller M. Thevenot*; and a Greek, called P

qua, brought to England as a servant in 1652, by Mr. Edwards, a Turkey merchant, first set up the profession of coffee-man, and introduced the liquor amongst us, though some say Dr. Harvey had used it before.

The odoriferous gum or resin which we call frankincense, anciently burnt in temples as a perfume*, distils spontaneously from the tree which produces it, during the heats of summer: but notwithstanding the great use of this gum, both in ancient religion and modern medicine, the tree that yields it, and even the place where it grows, is but little known. The most common opinion has always been, that it was the product of Arabia Felix, and found near the city of Sabe, whence its epithet Sabæum; and yet the name Olibanum, which it also bears, seems to intimate, that there are of these thuriferous or incense-bearing trees near mount Libanus in Syria; nor is it to be questioned, but there are others in the Indies. We are likewise at a loss as to the form of the tree producing incense, as Mr. Ray himself confesses. Theophrastus says it is about five cubits high, full of branches, with leaves resembling those of the pear-tree, and a smooth bark like that of the bay-tree; but others affirm it to be like the mastick-tree, bearing similar fruit, and a reddish-coloured leaf; and others assert, that both its leaves and bark resemble those of the bay-tree.

* People of all religions formerly burnt incense in their temples, to do honour to the divinities that were there adored. Many of the primitive Christians were put to death, because they would not offer incense to idols. — In the Romish church they still retain the use of incense in many of their ceremonies, particularly at solemn funerals, bestowing it on persons they would honour, as prelates, &c. and sometimes also on the people.

Frankincense is brought to us from Turkey and the East-Indies, formed into small drops, of a pale yellow colour, somewhat hard and pellucid, of a bitterish resinous taste and fragrant smell. Sometimes we have it in a mass, but that in drops is preferable. It is heating, drying, and substringent; and is chiefly used internally, not only for various disorders of the head and breast, but against coughs, vomiting, spitting of blood, diarrhœas, and dysenteries. Externally applied, it heals wounds, cures chilblains, mitigates malignant ulcers, removes redness and inflammation of the eyes; and some use it to assuage the tooth-ach, but it is apt to spoil sound teeth. Fumigations of it are used to strengthen the brain.

Myrrh is another kind of gum or resin, issuing by incision, and sometimes spontaneously, from the trunk and branches of a tree growing in Arabia and Abyssinia, of which we have almost as little knowledge as of that producing incense. Authors indeed agree, that it is small and thorny, but differ about the form of its leaves. The incisions are made twice a year, and the myrrh oozing out is received upon mats spread under the tree for that purpose. The best is brought to us in little drops of a reddish-yellow colour, hard, transparent, bitterish, and of a strong disagreeable smell; and some of these, when broke, discover a kind of unctuous liquor, the most precious part of the myrrh, and the real stacte of the ancients. This gum enters into several medicinal compositions, being of a heating, drying, and astringent nature; and it makes a principal ingredient in embalming the dead. It is recommended for *infarctions of the lungs*, hoarseness, coughs, *quinseys, pleurisies*, cholics, &c. It is sometimes chewed to prevent infection from contagi

ous diseases; and, being a good detergent, is used in unguents for the healing of wounds and ulcers.

The Red Sea, or Arabian Gulf, abounds with a vast variety of marine plants of the stony kind, such as madrepores, fungi or mushrooms, brain-stone and other coralline bodies, which appear, when the sea is calm, like a grove or forest under water, particularly the branched madrepores, some of which are six or seven feet high, spreading themselves like an oak, or shooting up pyramidally like a cypress. The branches of the madrepore are usually pinked with a great number of holes or pores, resembling waves, stars, leaves or other figures. The fungus, or sea-mushroom, seems to be fastened to the rock by a small root, and, contrary to the land-mushroom, has its gills turned upwards. The brain-stone appears also to have a root*, and observes, like the fungus, a certain specific configuration, which is not used in other coralline substances.—But we shall not enlarge at present on this subject, reserving

* Dr. Shaw observes, that though nature has not given the marine plants one large root, as it has done to those of the land, yet that mechanism is wisely supplied by a number of little ones, which are distributed all over the plant in so just a proportion, that they are thicker upon the branches, where the vegetation is principally carried on, than in the stem, where it is more at a stand, and which therefore is often found naked, and seldom increases in the same proportion with the branches. For terrestrial plants could not subsist without large extended roots, because they are to be thereby supported against the violence of the wind, and their food is to be fetched at a great distance: whereas the marine vegetables, as they are more securely placed, so they lie with a much nearer reach of their food, growing, as it were, in the *midst of plenty*; and therefore an apparatus of the former *kind must have been* unnecessary, either to nourish or *support them.*

fuller account of the nature of coral, till we come to speak of the manner of fishing it up in the Persian gulf.

There is nothing of the vegetable kind in Syria or the Holy Land more celebrated than the cedars of mount Libanus, or Lebanon, of which frequent mention is made in the sacred writings. This mountain, or rather chain of mountains, formerly furnished vast quantities of cedar, which were used by the neighbouring princes in building their most beautiful and stately edifices, and particularly by Solomon, in the temple of Jerusalem and several of his palaces. These famous trees, however, are now reduced to a small number, some of which are remarkable for their age and prodigious bulk; and one in particular is said to be thirteen yards in circumference, and its branches to spread every way round it for about forty paces. Some yards from the ground the trunk divides itself into five limbs, each of them as big as a great tree; but few of the cedars come near these dimensions.

These trees are green all the year, bearing leaves much like those of our juniper; and the large ones are remarkable for spreading their tops into a perfect round, whereas the smaller ascend in form of a pyramid. They have a fragrant smell, and some of them bear a large conical fruit like that of the pine, but smoother, and of a browner colour, and growing in clusters at the ends of the branches with the point upwards. The bark is smooth and brown, the wood towards the outside is white and soft, but harder towards the middle, and of a reddish colour. It is so bitter, *that no worm* will breed or harbour in it, *which is the cause* of its being incorruptible.

The wood of the cedar is also said to p
the putrefaction of animal bodies; and th
dust of it is thought to be one of the
of those who pretend to the mystery o
balming.

In Judea and Arabia Felix grows a tree
yields by incision that fine native balsam
the balm of Gilead. It is an ever-green,
leaves like those of rue, and white flowers
form of stars, from whence spring out
pointed pods, enclosing a fruit like an a
The juice is white at first, but afterwar
comes green, and when old is of the col
honey. It easily dissolves in the mouth,
bitter and astringent taste, and a brisk agr
smell. Pomet esteems it an excellent diapl
in malignant fevers, and of great efficacy
terging ulcers of the lungs, kidneys, and
der; it is also used externally in the c
wounds not attended with contusion.—Th
cients called the wood of this tree xylo-balsa
its fruit carpo-balsamum, and its juice or
opo-balsamum; but many are of opinion, th
true genuine species is not now to be met w
any part of the world. However, there is
to think, with Hoffman, and some other
the balsam of Mecca is the true balm of G
as it possesses all its virtues, only is hardene
its colour altered.

Among the variety of trees and plant
grow about the plains of Jericho, there is a
ly shrub with narrow leaves, which bears
of green plum, resembling a small unripe w
both in shape and colour. This fruit is
zeccone by the Arabs, who pound the ker
a mortar, and then put them into scalding

this, after standing some time, is covered with an oil, which they skim off carefully and preserve in bottles, preferring it even to the balm of Gilead, either applied outwardly to green wounds, or taken for inward contusions.

The roses of Jericho have been noticed by several judicious travellers; though the stories of their blowing only on Christmas-Eve, or on all the festival days of the Blessed Virgin, are too ridiculous to want confutation. These roses, we are told, grow up in bunches, composed of three small flowers, which are first of a red colour, but grow whitish by degrees, and shut and open themselves like those of elder. What they are remarkable for is this, that being put in water for a little time they begin to blow and expand themselves, and being taken out of the water they soon dry and close up again; so that in all seasons of the year, they may be made to blow at pleasure. M. Thevenot says, he has seen of the flowers in the desarts about mount Sinai; so that they are not peculiar to the plain of Jericho, as some have imagined.

In several parts of Anatolia, and particularly about Erzerum, grow vast numbers of white poppies, from the heads of which is drawn a narcotic juice, afterwards inspissated and brought to us in lumps, of a blackish-brown colour, sometimes reddish, of a bitter taste, and a very disagreeable smell. This is that excellent drug we call opium, which some distinguish into two kinds; the one flowing of itself through incisions made in the heads of the poppies, and properly called opium; the other obtained by expression, and *termed meconium*. The former of these is *preferable on all* accounts, the latter being gene-

rally very impure, for the Levantines, to
their labour, and to get the more juice,
it equally from the heads, leaves, and
of the plant, and then reduce it by fire
thickness of an extract; though some
drawn by decoction, and afterwards inspiss

Opium is certainly a very valuable
when prudently administered; but the abu
is great and destructive. It excites sleep
ther taken inwardly, or externally app
soothes pain, raises the spirits, and occas
most agreeable sensations. It ought not
ever, to be taken on a full stomach, bec
hinders digestion, and commonly proves
and it is observed, that this and all othe
tics, if given unseasonably, and for a lo
tinuance of time, quite destroy the a
and bring on hiccups, nauseas, and habi
mitings.

Persons who begin to take opium ought
ture only on a very small quantity at first,
the effects of the same quantity are very
on different constitutions, and there is no k
but by experience, how much any pers
bear. It is also certain, that they who a
themselves to take opium frequently, mu
increase the dose, otherwise it gradually
efficacy; insomuch that half drachm may
requisite to produce the same effect tha
grain would have done when they first be
practice. The usual dose is from half
to two grains; but those who have long
ated themselves to it can take fifty or sixt
Geoffroy mentions a woman who took
two grains every day, merely to ease the
a cancerous breast. The Turks, whose
unds them to abstain from wine, have

its place with this intoxicating drug, which custom has enabled them to eat in such quantities, as would absolutely poison people who were not accustomed to it. A drachm in a day is their usual quantity, but some take much more; and M. Tournefort tells us, that the Dervises, a sort of religious amongst them, are so habituated to the use of opium, that they swallow it by ounces at a time; but this has been supposed to be greatly exaggerated; however, the use of opium in Turkey is far from being so common as it was formerly. But that people may bring themselves, by degrees, to make use of such a quantity of opium, as would cause immediate death to those unaccustomed to take it, appears highly probable; and M. Tournefort's expression, which appears to be so hyperbolical, is rendered the less improbable from Mr. Grose's observation, that the hard labouring people of Surat, in India, and especially the porters, who get their living by carrying goods to and from the warehouses, and who bear loads of very great weight, have contracted such a habit of taking it, that he was credibly assured, some of them would take at one dose considerably above an ounce. Many opulent persons in that country also contract a habit of it, from their considering it, not only as a high point of sensuality, on account of the pleasing deliriums they experience from it, but as an extraordinary provocative: they usually take it in milk, boiled away from a large to a small quantity; and when they would put an end to its operation, swallow a spoonful or two of lime juice, or any other acid of the same kind. Those who use it, in this manner *may be said* to wear out the spring of *nature, and prematurely* bring on all the infir-

veniences of old age; but this consideratic
little weight with the luxurious Orientals, w
generally more actuated by present enjoy
than a regard for the greatest remote advant

Dr. Smith gives an account (in the Philc
cal Transactions) of one Mustapha Satoor,
habitant of a village near Smyrna, by t
coffee-man, about forty-five years of age,
constant dose of crude opium was three dra
day, one half of which he took in the m
and the other in the afternoon; but that h
safely take double that quantity. The doct
solving to be an eye-witness of this mar
formance, provided the best opium he cou
and weighed it nicely into drachms; of wh
Turk one morning took a drachm and a hal
up into pills, chewing them with a little
The visible effects the opium had upon hin
the making his eyes sparkle, and giving a n
of life and brightness to his face. At three
in the afternoon he came to the doctor agai
took the same quantity, and appeared
with the same symptoms, alledging that it
had the like effect, giving him vigour and
and that it was become as necessary to him
other part of his sustenance; that it never a
him with sleep or drowsiness, but rather hi
his repose when he happened to take too
dose; that he had used it for five and
years, beginning with the bigness of a gra
gradually proceeding to larger quantitie
that the want of it, and the desire of ta
grew daily upon him. The ill effect
practice, however, were very evident
body was weak, his legs wasted, his g
away, so that the teeth stood bare to

his complexion was yellow, and he appeared older by twenty years than he was in reality.

The best opium is said to be produced in India, particularly on the banks of the Ganges; where some kinds of it are of an amazing strength, of which Mr. Grose mentions a remarkable instance: a Nabob of those parts, having invited an English factory to an entertainment, a young writer in the company's service, sauntering about the garden, plucked a poppy, probably apprehending no greater danger from it than is to be found from the poppies of England; but he soon fell into a profound sleep, of which the Nabob being informed, eagerly enquired out of which bed the poppy was gathered; and being told; he, with strong expressions of sorrow, apologized for his having supposed, that the nature of poppies was too well known to require any warning, especially as the taste was far from being tempting; but that the sort which the English gentleman had the unhappiness to pitch upon, admitted of no human remedy. This, says our author, was really the case; for that was his last sleep.

The natives of India pretend, that opium has a strange paradoxical mixture of effects in its operation, causing, at once, a seeming heaviness of the head, an apparent sleepiness of the eye, and yet an extraordinary watchfulness; in confirmation of which, we are told by Mr. Grose, that the people of Surat relate the following story: One of the governors of the town receiving a visit from a Gentoo rajah, at a garden without the city walls, they met, each attended by his guards. As they were walking, the governor took notice of the rajah's guards, who were squatted down

after their manner in an open guard-room their heads leaning on their naked swords, appearance, either dosing, or fast asleep governor observed, with a smile, to the that he had a very just opinion of his goo since he would venture this interview with in such a condition, from the opium he kne were accustomed to take. 'That (sa 'rajah) is a mistake; and if there be any 'here, for whom you have no concern, I 'pluck a flower as softly as he pleases out 'of their turbans." The governor instan dered a person who was near him to d the rajah had mentioned. The man obey proceeded with the utmost caution, and ap ing him who seemed the most overcom sleep, snatched off the flower. Instan raja..'s guard felt what was done, and more ceremony, at one stroke, cut off h and the rest were instantly on their feet. says our author, was the governor convi their vigilance, at the expence of a servan whether he was innocent, or so guilty as serve being exposed to such a trial, was p thought of no consequence, under that a government.

But to return, the Turks and other nations usually take about a drachm of when they are going to battle; and the gers, who are obliged to travel with grea dition, generally take some when they are which gives them a fresh supply of stren spirits.—Our practice of using a prepar *opium, which* we call liquid laudanum, i *be commended;* for crude opium answer

much better, and the dose of it is more
certained.

this survey of the continent, some of the
le productions of the Asiatic islands in
hipelago deserve our attention, particu-
se of * Chios, where the lentisk, (which
valuable gum called mastich) grows in
undance. There are twenty villages in
here they have plantations of lentisks, each
h villages is obliged to pay annually
grand signior a certain quantity of mas-
ccording to the number of trees they
.

tree commonly grows to the height of ten
ve feet, spreading its branches in a circu-
ner, which in time become crooked, and
wards the ground. The trunk is about a
diameter, covered with a rugged ash-
l bark; and the leaves are disposed in
being broadest in the middle, and grow-
rower towards each extremity. From
ctures of the leaves spring flowers in
like grapes, in which manner the fruit
ows, having a white kernel in each

beginning of August the islanders make
in the bark of these trees, cutting it
ys with large knives, and from thence
itious juice distils in small drops, forming
ns of mastich, which hardening on the
are carefully swept up and sifted. About
dle of August they gather the greatest
s, if the weather be dry and serene; but
iny, the tears are all lost. Towards the

* Now Scio.

end of September the mastich flows again, but not so plentifully as before, and not altogether of so good a quality. When it is sifted, the dust that flies from it adheres so closely to the faces of persons employed in the business, that they are forced to use oil to wash it off.

The Turks take much delight in chewing mastich, sometimes burn it among other perfumes, and sometimes put a few grains of it into their bread, to give it an agreeable flavor. The ladies of the grand signior's seraglio consume great quantities of this gum, chewing it by way of amusement, or to sweeten their breath, especially in a morning fasting. It is of considerable use in medicine, being moderately warm, drying, and emollient, so that it strengthens the stomach, stops vomiting, cures coughs and spitting of blood, and fortifies the head and nervous system. If good, its granules are dry, almost transparent, of a pale yellow colour, have a fragrant smell, and a resinous astringent taste.

The terebinthus, or turpentine-tree, is also the product of Scio, where it grows, without culture, on the sides of the highways, or on the borders of vineyards. It is as tall and spreading as the lentisk, has a bark much of the same colour, and leaves of a similar shape, but longer and broader. The flowers grow in bunches, having each of them five stamina, whose apices are full of a yellowish dust. The fruit likewise appears in bunches three or four inches long, which rise from the centre of a cup consisting of five small pointed leaves; but each embryo afterwards turns to a cod of an orange colour, enclosing a white *lly kernel* with a reddish coat.

the months of August and September they

ke incisions in the trunks of these trees, and
turpentine runs down upon flat stones placed
derneath to receive it. This liquor is of a
itish colour, with a greenish cast, clear, and
ost transparent, of a pleasant smell, and un-
ubtedly the best of all turpentines for internal
e. It is a most excellent natural balsam, and
ry detergent, being prescribed as such in ab-
sses and ulcers, especially those of the lungs,
ast, &c. The terebinthus grows also in Cy-
s, but the turpentine brought from thence is
wner and fuller of dross than that of Scio,
ich is indisputably the best of any, though not
ch in use on account of its scarcity.

There are several kinds of turpentine, whereof
t of Strasbourg, produced by the Abies or
ver fir, is most commonly used in England;
d by many it is preferred to that of Venice,
m which it is distinguished by its green hue,
clearness, its extraordinary fragrancy, and
ron-flavour. Properly speaking, there is no
ch thing as Venice turpentine; for though a
rpentine was formerly brought from thence,
hat now goes by that name comes from Dau-
iné. This is of a yellowish colour, of the con-
ence of new honey, of a bitterish taste and
teful smell, and flows from the larch-tree either
ntaneously or by incision. That flowing na-
ally is a kind of balsam, frequently substituted
that of Peru, to which it is not inferior in vir-
. What is obtained by incision, after the
ntaneous discharge is over, is of considerable
, particularly for making the best white varnish.
e turpentine of Bourdeaux, which is whitish
thick as honey, does not ooze from the tree

in the manner it is sent to us, but is a com
of several ingredients.

The curious method of cultivating and
ing figs at Scio, has been regarded b
modern naturalists as a mere chimera;
Tournefort has put the matter entirely
doubt, by giving us the whole proces
learnt it in the island of Zia, where it is
practised. To understand rightly this
dinary kind of husbandry, we must
that in most of the islands of the Arch
they have two sorts of fig-trees; the firs
ornos, from the old Greek *crinos*, a w
tree, the caprificus of Pliny; and the
the domestic or garden fig-tree. T
sort, says our author, bears three kinds
called fornites, cratitires, and orni, of
necessity towards ripening the garden-
August the fornites appear, which hold
vember without ripening; and in these
small worms that turn to a sort of g
where to be seen but about these trees.
the end of September, the cratitires sho
selves, into which the gnats of the forn
make punctures, and the fornites decay
off when the gnats have left them. Th
tires remain on the tree till May, enclos
nourishing the eggs deposited in them
gnats of the fornites when they made th
said punctures. In May, the orni, the
of the three sorts of fruit, begin to s
which, when grown to a certain size, ar
ed just where the bud opens, by the gnat
from the cratitires. But sometimes it h
that the gnats of this second fruit do n
forth so soon as the orni of the very s

ed to receive them; in which case the
an is obliged to bring cratitires from
ree, and fix them on the branches of
whose orni are ready for the puncture;
be neglected, the orni fall, and the
e cratitires afterwards fly away.

res a thorough acquaintance with this
ilture, as M. Tournefort observes, to
critical juncture when the fruit wants
ance; and in order to this, the bud of
o be watched with the greatest atten-
hat part not only indicates the time
prickers are ready to come forth, but
the fig may be pricked with success.
l be too hard, the gnat cannot inject
and the fruit drops when the bud is
expanded.

ome to the purpose to which the wild
nade subservient. During the months
nd July, the peasants take the orni,
r gnats are ready to break out, and
to the garden fig-tree; in which they
d to observe the greatest exactness
d to the time, for otherwise the orni
the fruit of the domestic fig-tree, not
r want of its proper puncture, soon
manner. Of this the husbandman is
, that he never lets a morning pass
aking a careful inspection into the
orni, transferring those which are in
s to his garden fig-trees. On this de-
goodness of his crop; and, in short,
and proper management of the orni,
figs become ripe in about six weeks
ne of their receiving the puncture of

We shall conclude this article with our a
ingenious conjecture as to the manner in
the puncture of the gnat produces such a w
ful effect. "Perhaps," says he, "the pricke
tribute to the maturity of the garden-fig, b
ing the nutritious juice to extravasate,
vessels they tear asunder in depositing thei
Perhaps too, besides their eggs, they leave
them some sort of liquor, proper to ferment
with the milk of the figs, and make the
tender. The figs in Provence, and even a
ripen much sooner for having their buds p
with a straw dipped in olive-oil. Plu
pears pricked by some insect do likewise
much the faster for it, and the flesh rou
puncture is better tasted than the rest. I
to be disputed, (continues he) but that a co
able change happens to the contexture o
so pricked, just the same as to the parts of a
pierced with any sharp instrument.

ANIMALS.

THERE is scarcely any creature more
among ancient and modern writers than th
meleon, an animal of the lizard kind, a
quently found in the neighbourhood of S
especially about the old walls of the castle,
they breed amongst heaps of ruins.

The head of the chameleon is somewhat
than that of the common lizard, its back g
like a hog's, and its four feet are divided into
resembling those of a parrot. It has a long
tail, of great use to it in climbing, for by

will hang to the branches of a tree, and so draw up its whole body; of which a remarkable instance is given by Sir George Wheeler, who having put a little chameleon into a deep glass, the animal, by standing on its fore feet, and raising itself up back-wards, caught hold of the edge of the glass with its tail, drew up its body, and had like to have made its escape. The structure of its belly seems to be all thorax or breast, having ribs from the neck to the beginning of the tail, the larger of which tend backwards from the spine, and the others forwards from the extremities of the former. Its lungs reach almost the length of the body, consisting of a membranous substance very thin and transparent, and resembling a little light froth, having a multitude of cells or divisions. The skin of the animal is grained with globular inequalities, like shagreen, the largest of which are about the head, the next on the ridge of the back, and the next on the legs, the finest of all being on the sides and belly.

It has no external ears, but has two small apertures in the head, which serve for nostrils. Its head is immoveable, unless as it turns with the body; but, to make amends for this defect, nature has given it very fine eyes, about the bigness of a pea, which are covered with a skin almost like that of the body, the grain being in circles that diminish gradually to the centre, where there is a hole no bigger than a pin's head, through which the light is received. These eyes are quite independent of each other, and capable of different motions; for the animal can either turn them both the same way, or one backwards and the other forwards, one upwards and the other downwards, or can

keep one fixed upon any object, whilst the othe is moving about.

The tongue is contained in a sort of sheath strong membrane, from whence the chamele darts it with surprising swiftness upon flies th come within its reach, which stick to a glutino or viscous matter excreted from it, and by th means are drawn into its mouth. Mr. Moore o serves, he has seen a chameleon at Joar in Afr catch thirty or forty flies at a time with his to gue, which he can shoot out eight or ten inche and indeed flies are the ordinary food of the ch meleon, signs of which have been discovered its excrements, and in the stomachs of some th have been dissected: so that it is a vulgar er to suppose these animals live upon air only, thou it is certain they will exist a great while withc taking any visible sustenance, like serpents, a other creatures of the same cold nature; a sometimes they will suck in air till they are swell considerably beyond their usual size.

But of all things relating to the chamele the most amazing, and the most difficult to accounted for, is the faculty it is endued with changing its colour, and assuming that of any ject near it. The usual colour of this animal, cording to Sir George Wheeler, is green, dar towards the back, and lighter towards the be inclining to a yellow, with spots sometimes redd and sometimes whitish; but Mr. Moore observ that when they slept they were generally o bright yellow. Sir George found a chameleon the top of a green bush, which, when he first his eye upon it, appeared green likewise *;

* *Pliny tells* us of a beast called the Tarandus, *could assume the* colour of the trees, shrubs, &c. am

n as it perceived he saw it, it dropped to ound; and after looking for it a considera- ne, he discovered it creeping away to a hole ck, being changed to a dark brown colour, y like the earth it crept upon. The same man observed several chameleons of a greyish , like the stones speckled with moss, amongst they harboured. Sometimes from a per- reen, they suddenly became full of black especially when disturbed. If laid on a , or under a white cap, they became whitish, cream colour; but they were not known to to red or blue, though laid upon cloth of olours for a long time together. In short, from being true, that they change their co- cording to *every* object or body near them, the changes seem to be regulated by certain variable laws, the same causes not always ing the same effects. Mr. Moore has ob- them change their colours twenty times in sometimes to that of the object near them, always; so that these mutations do not ap- be involuntary, but at the pleasure of the .

uralists are not at all agreed as to the reason ner of the chameleon's changing its colour,

he hid himself, and was therefore seldom taken; ere be any truth in the story, Dr. Derham sup- must proceed from the animal's chusing to re- uch places as were agreeable to its own colour; is constantly observed of caterpillars and other in- which fix themselves on such things as are of the olour with themselves, and thereby deceive the the spectator. Thus the caterpillar that feeds on the doctor has *more* than once seen so cunningly *g to the small branches* of its own colour, that it *ily be mistaken* for a bit of wood, even on a *spection.*

Some, as Seneca, suppose it is effected by suff
sion; others, as the Cartesians, by the differe
disposition of the parts that compose the ski
which give a different modification to the rays
light. Dr. Goddard ascribes the change to t
grains or globular inequalities of the skin, whic
in the several postures, he thinks may show
veral colours, and, when the creature is in f
vigour, may have the effect of a mirror, and
flect the colours of adjacent bodies. But the
hypotheses being all defective, we must have
course to another, which seems to be better foun
ed; for the chameleon being represented as
very thin skinny animal, and yet capable of ma
ing itself appear fat and plump at pleasure,
must have an extraordinary command over
skin as to tension or laxness. Now the anim
having it in its power to fill the skin more or le
it is able not only to alter the tone and texture
the fibres, on which their reflective quality in
great measure depends, but also to bring pa
into sight which before lay concealed, or to co
ceal such as before lay open; and it is highly p
bable, that the parts usually covered are of a
lour somewhat different from those constantly
posed to the air. On this supposition, it is e
dent, the chameleon has a power to reflect
ferent coloured rays from the same parts; also
make some parts reflecting, and to prevent oth
reflecting: and hence may probably proce
those changes, and that medly of colours,
which this animal is so remarkable.

Mr. Hasselquist kept a chameleon for nea
month; during which time it was remarkably ni
ble and lively, climbing about its cage, and c
stantly rolling its fine eyes. It took no sustena
during this time, so that, at length, it became

evidently suffered from hunger. It could no
er hold by the wires of its cage, but fell through
kness, when a turtle, that was in the same
, bit it, and hastened its death.

Ir. Barrow informs us, that previous to the
meleon's assuming a change of colour, it makes
g inspiration, the body swelling out to twice
sual size; and as this inflation subsides, the
ge of colour gradually takes place. The only
anent marks are two small dark lines pass-
along the sides.

he sheep in the country about Smyrna are a
osity that ought to be mentioned, on account
heir large tails, which are indeed mere lumps
at, hanging to the rump of the animal, and
n weighing ten or twelve pounds. This fat,
n the sheep are old, is no better than tallow;
that of lambs is esteemed as delicate as mar-
. These sheep are not peculiar to Anatolia,
are common in Syria, Persia, and other parts
e east, as we are informed by travellers, who
k of some in those countries, whose tails are
hick and long as to weigh twenty-five or thirty
nds, and are therefore laid upon a light sort of
iage, as well to ease the creature of its burden,
o prevent the wool from being spoiled by
ing on the ground.

he goats of Anatolia, also, are taken notice of
travellers as an extraordinary species. In the
mpaign of Angora, formerly Ancyra, they
d the most beautiful goats in the world, their
being of a dazzling whiteness, as fine as silk,
rally curled in locks eight or nine inches long,
ich is worked up in the finest stuffs, especially
blet. *This hair* is seldom exported unspun,
people of the country being employed in spin-
it into thread, which is manufactured at An

gora without mixture, contrary to what is practised in Europe. M. Tournefort says, these goats are only to be seen within four or five days journey of Angora, the breed degenerating if they are carried farther.

Among the domestic animals to be found in the Asiatic dominions of the Turks, perhaps none deserves our notice more than the camel, of which there are great numbers in Arabia. These creatures are wonderfully fitted by Providence for travelling through hot sandy deserts, being able to subsist seven or eight days without water. For this reason they are very much used in long journies, taken by merchants who go in large companies called caravans to prevent their being plundered by robbers, with which the eastern countries are much infested. The camels browse on the little shrubs they find by the way, or if they meet with nothing of that nature, half a gallon of beans and barley, or a few balls, made of the meal which travellers generally carry along with them, will nourish one of them for a whole day. They can discover water by their scent at the distance of half a league, and will hasten towards it long before their drivers perceive where it lies. Their usual burden is seven or eight hundred weight, with which they travel about two miles and a half in an hour, and their day's journey is frequently twelve or fifteen hours.

The camel has a protuberance on its back, is generally of a brownish colour, and is said to live to the age of fifty, and sometimes to a hundred years. It has a fleshy foot, which is well adapted to the hot sandy countries, where a hoof would *sooner be destroyed*.

When about to be loaded, the camels bend *their knees* at the command of their conductor.

If any disobey, their necks are pulled down, and then, uttering a groan of complaint, they put their bellies on the earth, and remain in that posture till they are loaded and desired to rise. When they are overburdened, they strike their oppressor forcibly with their heads, and sometimes utter the most piteous cries.

Camels possess a surprising share of intelligence; and the Arabs assert, that they are so extremely sensible of ill treatment, that, when this is carried too far, the inflictor cannot easily elude their vengeance. They will, also, retain the remembrance of an injury till an opportunity offers for gratifying their revenge; but they no longer retain any rancor when once they are satisfied, and it is even sufficient for them to suppose they have satiated their vengeance. Accordingly, when an Arab has reason to dread the resentment of his camel, he lays down his clothes in a road which the animal is to pass, and disposes them in such a manner that they appear to cover a man sleeping under them. The camel no sooner perceives these garments than he seizes them with his teeth, shakes them violently, and trample them under his feet; but when his fury is appeased, the owner of the apparel may safely make his appearance, and resume the authority of a master. M. Sonnini tells us, that he has sometimes seen these animals wearied by the impatience of their riders, stop short, turn round their long neck to bite, and utter cries of rage. In this case the man must be careful not to alight, as he would inevitably be torn to pieces; and he must also refrain from striking the beast, as that would only serve to increase his fury. Nothing can be done but to have patience, and appease the animal by patting him with the hand.

[illegible] and malignant in his aspect and disposition [illegible] have occurred of his being [illegible] Mr. Pennant asserts that he once saw a hyæna as tame as a dog. M. Buffon says, one of these animals was exhibited at Paris, which had been tamed very early, and apparently divested of [illegible] natural malevolence: and Mr. Bruce assures us, that he has seen the Moors of Barbary take a hyæna by the ears, and drag him along, without his offering any other resistance than that of drawing back.

"In Abyssinia (says Mr. Bruce) the hyænas were a plague in every situation, both in the city and the field, and, I think, surpassed the sheep in number. Gondar was full of them, from the time it became dark till break of day, seeking the remains of carcases, which this cruel and unclean people expose in the streets without burial. Many a time when the king had kept me late in the palace, I have been apprehensive, in going across the square, lest these animals should bite me in the leg. They grunted in great numbers about me, although I was surrounded with armed men, who seldom passed a night without wounding or slaughtering some of them.

"One night in Maitsha," continues Mr. Bruce, "I heard something pass behind me toward the bed; but upon looking round could perceive nothing. Having finished what I was then about, I went out of my tent, resolving directly to return, which I accordingly did, when I perceived two large eyes glaring at me in the dark. I then called my servant, and, on his bringing a light, perceived a hyæna standing near the head of my bed, with some large bunches of candles in his mouth. [illegible] at him, I should have incurred the [illegible] of breaking my quadrant or other furniture, [illegible]

as his mouth was full, I was not afraid of him, but stuck him, with a pike, as near the heart as I could judge Upon feeling his wound, he let drop the candles, and endeavoured to run up the shaft of the spear to reach me, so that, in self-defence, I was obliged to draw my pistol and shoot him; and, nearly at the same time, my servant cleft his skull with a battle-axe."

A remarkable peculiarity in the hyæna is, that when he is first dislodged from cover, or compelled to run, he always appears lame for a considerable distance; and that, sometimes, to such a degree, as to induce the spectators to suppose that one of his hind legs is broken; but after running some time this affection goes off, and he escapes with great swiftness.

The ancients entertained many absurd notions respecting this animal: they believed that its neck consisted of but one bone, and that without a joint; that it annually changed its sex; that it imitated the human voice; and had the power of charming the shepherds, and rivetting them to the place on which they stood. When the Arabs catch a hyæna, they are very careful to bury the head, lest the brain, according to their superstition, should be used in sorcery or enchantment.

Another animal common in these parts of Asia is the jackal, whose body bears a near resemblance to that of the fox; but the head is shorter, the nose blunter, and the legs longer. The colour is a dirty tawny, yellowish beneath; the hair on the back is about three inches long; and the tail *is rather* thick in the middle, but *gradually tapers to* a point.

In their native forests, they associate in packs,

and hunt, during the night, like hounds in full cry. They devour poultry and lambs, ravage the streets and gardens of villages, and are said even to destroy children when they find them unprotected. Their voracity is so great, that they frequently disinter the dead, and devour the most infected carrion; but if animal prey is not to be met with, they will feed on roots, fruit, &c.

Their voice resembles the cries of many children of different ages mixed together; and when one commences the whole pack immediately join. In the day time they are silent; but at night their howlings are so horridly loud, that persons who happen to be near them can scarcely hear each other speak. All the beasts of the forest are roused by the shrill cries of these creatures, and the lion and other beasts of prey immediately attend to the chace, in order to seize such timid animals as fly from the noise. From this circumstance, the jackal has been called the lion's provider.

They burrow in the ground, and never quit their habitations except in quest of prey. The females breed once a year, and produce from six to eight young at a birth.

With respect to manners the jackal is nearly allied to the dog; and Mr. Pennant seems inclined to suppose, that it is the stock from whence have sprung the various races of those domestic animals. When taken young, they soon become tame, attach themselves to mankind, wag their tails in token of pleasure, and distinguish their *master from* other persons. They will eat readily *from the* hand, and drink, as dogs do, by lapping. They love to be fondled and patted with *the hand*; will immediately come at their na-

ter's call; and, if encouraged, will leap on a chair or table.

The tiger is frequently seen in the mountainous parts of Asia Minor; and is, although the most ferocious, the most beautiful of all quadrupeds; his colour being a fine orange yellow, diversified on the face, throat, and belly with marks of white, and marked throughout with long transverse stripes. The head of this creature is large and roundish, and the ears are short, and placed at a great distance from each other. The form of the body resembles that of a panther; and the legs and claws are like those of the lion, only the legs are much shorter in proportion to the size of the animal.

The disposition of the tiger is so fierce and sanguinary that, although gorged with carnage, his thirst for blood is not appeased; but he seizes and tears in pieces a new prey the very moment after devouring a former one. He neither dreads the aspect nor the weapons of men; but ravages the country he inhabits, and sacrifices both wild and domestic animals to his insatiable cruelty. In short, he seems to have no other instinct but an unremitting avidity for slaughter, a blind fury which knows no bounds nor distinction, and which often propels him to devour his own young, and to tear the mother in pieces for attempting to defend them.

He frequently lies in wait on the banks of rivers, where the heat of the climate compels other animals to repair for drink; and here he may be properly said to multiply his massacres; for he no sooner kills one animal, than he flies with *unabated fury upon the next, plunges his head into the lacerated* bodies, and drinks large

draughts of blood. There is no animal t
will not venture to attack; and such furio
bats have sometimes taken place betwe
tiger and the lion, that both have actually p
in the obstinate conflict.

His method of seizing his prey is, b
cealing himself from view, and springing
a hideous roar, on his victim, which he
into the recesses of the forest, having
undisturbed, sucked out the blood. He
to prefer mankind to any other prey, w
can procure such by surprise, but he
makes an open attack; and if he misses
ject, he generally retreats without repeati
attempt.

Mr. Pennant informs us, that, in the
ning of the last century, a company sea
the bank of a river in Bengal, were su
by the unexpected sight of a tiger prepar
its fatal spring; when a lady, with a
presence of mind, furled a large umbrella
animal's face, which instantly retired, ar
the company an opportunity of removi
so terrible a neighbour. Another party
ever, had not the same good fortune, but
height of their entertainment, one o
companions was seized and carried of
tiger.

The dreadful * accident which happe
Mr. Monro in the East Indies, must be st
in the memory of all who have read the d
tion, given by an eye-witness, of the
scene. "We went," says the narrator
shore at Sangar island, to shoot deer, a
though we saw innumerable tracks of tig

* *This fatal* event took place in the yea

ued our diversion till near three o'clock; sitting down by the side of a jungle to ourselves, a roar like thunder was heard, immense tiger seized on our unfortunate and rushed again into the jungle, drag- im through the thickest bushes and trees, hing giving way to his monstrous strength: ss accompanied his progress. The united s of horror, regret, and fear rushed at pon us, I fired on the tiger; he seemed d: my companion fired also, and, in a oments after this, our unfortunate friend ip to us, bathed in blood. Every medical nce was vain, and he expired in the space enty-four hours; having received such wounds from the teeth and claws of the , as precluded the possibility of his reco- A large fire, consisting of ten or twelve trees, was blazing by us at the time this nt took place, and ten or more of the na- were with us. The human mind can ly form any idea of this scene of horror. id hardly pushed our boat from shore, the tigress made her appearance, almost mad, and remained on the sand all the re continued in sight."

muscular strength of the tiger is extremely Mr. Hamilton relates, that a peasant in ast Indies had a buffalo fallen into a quag- and while he went to seek for assistance, nense tiger came to the place, and imme- drew out the animal, on which the united of several men had no effect. When the returned, they beheld the tiger with the thrown over his shoulders carrying it to- his den. On perceiving the men he

dropped his prey, and fled to the woods; but he had previously killed the buffalo, and sucked its blood.

The tigress produces four or five young at a litter; she is at all times furious; but when robbed of her cubs, her rage rises to the utmost extremity, she braves every danger, and pursues the plunderers who are often obliged to drop one of her young ones in order to retard her motion. She stops, takes it up, and carries it to some secret part of the forest; but she instantly returns and renews her pursuit even to the very gates of buildings, or the edge of the sea.

A beautiful young tiger, recently brought from China, at the age of ten months, was so far domesticated, as to admit of every kind of familiarity from the seamen, and perform a number of amusing tricks with an agility that was truly astonishing; but it is much to be doubted whether the same innocent playfulness would have formed a part of its character when arrived at its full state of maturity. M. De Obsonville seems to think, that the tiger may be, in some measure, educated; but that the Oriental nations deem it useless to make subservient to their amusement an animal, whose gloomy ferocity, roused by certain circumstances, might be found only to have slept, and by no means to have been eradicated.

The ostrich, which is frequently found in Arabia, is perhaps the largest bird in nature. Its neck and head are remarkable, being shaped almost like a camel's, which creature the ostrich seems to imitate in its manner of walking. *head is* small and covered only with a few *ttered hairs*; the feathers of the body are *uack and loose*, but those of the wings and tail *re perfectly* white, waved, and long. The

are furnished with spurs; the flanks and
are naked, and the feet are strong, and of
brown colour. Its head rises to the height
an on horseback, and sometimes higher;
s wings are very strong, but too short to
from the ground. Assisted by these, how-
they run a great pace; and it is not only a
ion to the Arabs to hunt them down, but
them a considerable profit; for they have
od of shaking the dead body of an ostrich,
to make the fat dissolve into a sort of oil,
they carry to Alexandria, where it is used as
tment, and sometimes taken inwardly for dis-
arising from a cold constitution. The eggs of
trich are as big as the head of a young child,
inely veined like marble, which she hides
siderately in the sand, and leaves them to be
ed by the heat of the sun. This disposition,
seems to manifest so much disregard to her
, is taken notice of in the sacred writings;
the thirty-ninth chapter of the book of Job,
ead, that the "ostrich leaveth her eggs in
arth, and warmeth them in the dust, and
teth that the foot may crush them, or that the
beast may break them. She is hardened
st her young ones, as though they were not
her labour is vain, without fear, because
hath deprived her of wisdom, neither hath
nparted unto her understanding;" that is,
Dr. Derham explains it,) the Deity hath de-
her that wisdom, that natural instinct to
de for and nurse up her young, that most
creatures are endued with. It is not very
ge that no other incubation than the sun
produce their young, but it is very wonder-
at any one species should vary from all th
the tribe. The singular care of the Cr

tor, in this case, is likewise very remarkable supplying some other way the want of care affection in the parent-animal, so that the yc should, notwithstanding, be bred up in the l and barren desarts of Arabia and Africa, the unlikely and improper places (in all human nion) to afford sustenance to young helpless c tures; but the fittest, therefore, to give der strations of the wisdom, care, and especial vidence of the infinite Creator and Preserve the world.

Another circumstance is related of the ostr which shows an uncommon stupidity, viz. when she is pursued by the hunters, she rur hide her head, and particularly her eyes, bel a tree; leaving her large body exposed to vi and imagining, that as she no longer sees her suers, the danger is over, and she has nothin apprehend.

In the plains near the river Araxes, M. T nefort observed several remarkable sorts of bi and amongst the rest a species of herons, wi bodies were no bigger than a pigeon, though t legs were a foot and a half long. But notl (says that traveller) comes up to the beauty an admirable bird, as large as a raven, with b wings, the feathers on the back, towards rump, of a purple colour, and those towards neck of a shining gold green. The feathers or middle of the neck are of a bright flame col and those on the head of a dazzling green, w is crowned with a tuft of the same colour. bill of this bird is brown, like that of a raven

The tame partridges in the island of Scio *curious to be* passed over in silence. In *ning*, we are told, the country people *into the fields* to seek their food, each

ng its stock to a common keeper, who, in vening, calls them home again with a whistle: an owner has a mind to have his brought in the day-time, the same signal does the ess, the birds following it without the least sion. This may appear rather incredible, ve have M. Tournefort's authority for the of it; who likewise says, he has seen a man ovence that used to lead droves of partridges he country, and call them to him when he ed, having them so entirely at command, he would take them up in his hand, put them his bosom, and afterwards dismiss them to up a livelihood with the rest of the flock.

ne open situation of Aleppo brings a great ber of sea-birds thither, and affords a singu- musement; for if a person goes, after dinner, e terrace of his house, and makes a motion, throwing bread, several flocks of birds will ntly fly round him, though at first he might ave perceived a single one. It seems, that are almost constantly floating aloft in the nd descend, in a moment, to seize the morsels end with which the inhabitants frequently feed .

he pigeons of Aleppo are universally cele- ed, as having long acted the part of couriers Alexandretta and Bagdad. This use of is not fabulous but has been laid aside for last forty years; because the Curd robbers uently killed the pigeons. The method of ling advice by them was this: they took pairs ch had young ones, and carried them on horse- to the place from whence they wished them turn, taking care to let them have a full view. n the news arrived, the correspondent tied to the pigeon's foot, and set her at liber

The poor bird, impatient to see its young, with surprising rapidity, and arrived at in ten hours from Alexandretta, and in t from Bagdad. These pigeons have nothir liar in their form, except their nostrils, instead of being smooth and even, are swe rough.

At Mecca there are several thousand l geons, which none of the inhabitants wi injure or disturb; whence they are so ex tame that they may frequently be seen pick out of the people's hands. They are calle pigeons of the prophet," and come in floc court of the temple, where they are sure t by the Mahometan pilgrims.

We shall finish this article with an acc the purple-fish, anciently found in the Me nean, near the city of Tyre, of which w descriptions in several authors, and shells of the cabinets of the curious. This cel fish is a kind of *buccinum*, a name given ancients to all fishes whose shell bears any blance to a hunting-horn; and it appe Pliny, that from such a shell-fish the fam ple was obtained. This rich dye seems arrived at its highest perfection in the r Vespasian, when the artists of imperia strove to excel each other in preparations tinging juice, to gratify the luxury of th men of those times; for this colour was t at such a high rate, that a pound of the fine purple cost a thousand Roman denarii, w more than thirty pounds sterling.

M. Reaumur, and authors in general w *treated of this fish*, are agreed, that th *matter is lodged* in a particular vein; t *are several kinds*, differing in size and

also in the colour of the tinging liquor. This gentleman observed some on the coast of Poictou; where he also discovered a different kind of purple, produced in oval grains about a quarter of an inch long, full of a white liquor bordering on yellow, which cover certain stones or sands, about which the *buccina* used to assemble. These grains being bruised on white linen, at first only tinge it yellow, but in three or four minutes give it a very beautiful purple, provided the linen be exposed to the open air; for the air of a room will not do, even though the windows be open. M. Reaumur adds, that the liquor of the buccinum, and that of the grains, seem to be nearly of the same nature, except that the latter is more watery.

These fish are found in great abundance in the American seas; and Mr. Cole (in the Philosophical Transactions) gives an account of a person who lived by the sea-side in Ireland, and made considerable profit by marking fine linen with a delicate durable crimson-colour, which he did with some liquid substance extracted from a shell-fish. Upon this Mr. Cole made several experiments on the shell-fish taken on that coast, till at last he obtained the colour in the following manner.

The shells of this fish, being harder than most other kinds, are to be broken with a hammer on a plate of iron, or firm piece of timber, with their mouths downwards, so as not to crush the body of the fish within; and after picking off the broken pieces, there appears a white vein lying transversely in a little furrow or cleft, next to the head, which must be dug out with the stiff point of a horse-hair pencil made short and tapering. The liquor, contained in this vein, being laid

on linen, appears presently of a light green
lour, and if exposed to the sun soon change
a deep green, and in a few minutes more
blue; then it becomes of a purplish red, ar
lying an hour or two longer, supposing th
still shining, it turns to a beautiful purpl
yond which the sun's heat has no farther e
but by washing it in scalding water and soap
again exposing it to the sun and wind, it be
of a fair bright crimson, which, if well mar
will bear washing without losing much
beauty.—The shells of these fish, Mr. Co
serves, are of various colours, but most of
white; and some are red, when newly tak
the rocks, some yellow, others of both
colours, and others of a blackish brown.
animal seems to be amphibious, living eitl
land or in the water; but it must be sea-
for in fresh they soon expire. It is extr
curious to observe the shift they make to c
air; for being put into a vessel of sea-water
lying for some time at the bottom, they cre
to the surface, and, by extending a kind
they adhere to the sides of the vessel, with
half that part above the water, sometimes
ing down under it, and then rising again t
former station. The fish, when boiled, is

ANTIQUITIES.

NO part of the world abounds more with remains of antiquity than the Asiatic dominions of the Turks, and especially Anatolia, or Asia Minor, which has been famous, both in sacred and profane history, for its great and opulent cities, most of which are now in ruins, or dwindled to inconsiderable villages. Even the place of the celebrated Troy, so remarkable for its ten years siege and destruction by the Greeks, is now only known by vast heaps of fragments, of which Sir George Wheeler gives us the following account. The first thing he observed, as he approached its ruined city, was abundance of marble pillars, parts of walls, and foundations along the shore, but none standing upright or whole, and many of them lying in the sea, and scaled by the weather, and the saltness of the water. A little farther, is the mole of a port yet remaining, with a thick wall on the shore, which was probably beautified with those marble pillars that lie broken underneath it. Above this port are several marble tombs, some with the head of Apollo on them, and others with bucklers, but without any inscriptions. They so nearly resembled those Roman tombs, still to be seen at Arles, in Provence, that M. Spon judged they could not belong to the ancient Trojans, as Petro della Valle imagined. Southward from the port, lay two pillars on the ground, each thirty feet in length, and a third of thirty-five feet, of Egyptian granite; but many of these noble remains have been carried away to build the new *mosques* at Constantinople. Beyond these, are some ruins of an aqueduct, and

at a little distance from thence, a ditch or c
narrow and deep, but now dry, being visib
work of art, and supposed to have been ma
convey boats to the city. Something higher
this channel, are found very considerable rem
such as those of a theatre, the foundatio
temples and palaces, and part of a small
temple still standing, with a marble cornice w
and near it some pedestals, with inscrip
which show these antiquities to be of the R
kind, when Troy became one of their coloni

On the top of an easy ascent, our autho
served the ruins of a most stately building
what it has been, whether castle, temp
Christian church, is not easy to determine.
whole length of it is about four hundred fee
its breadth two hundred and twenty. The co
people have still a tradition, that it was
Priam's palace; but our author does not ju
to be older than some of the first Roman emp
any more than the other ruins.

Ephesus, formerly one of the most flour
cities of Asia, is now reduced to a miserab
lage, remarkable for nothing but the ruins th
spread round it, which sufficiently testify
cient magnificence. As we go to the port,
at present is only a dangerous road for shi
we see abundance of old marbles on the ba

ce are the remains of another citadel, of ater antiquity, whose works were faced with finest marble. A gate of this structure is still nding, called the Gate of Persecution; but the gin of that appellation cannot now be ascer- ned, unless we suppose the three bass-reliefs adorned with, related to the persecution of the mitive Christians, under the Roman emperors. ese bass-reliefs, of which M. Tournefort has en a drawing, are of admirable workman- , as plainly appears, notwithstanding they are ch injured and defaced. That on the left, has n the finest, but is most abused; it is about e feet in length, and half that height, repre- ting a bacchanal of children rolling among e-branches. The middle one is a foot higher, contains fourteen or fifteen figures of men and men, some naked, and others in Roman habits. e other, on the right hand, contains seven or t figures; but what the whole sculpture was ended to represent, antiquaries cannot deter- ne, though there is most reason to think it was igned for some Roman triumph.

Eastward from the Gate of Persecution, stands uined aqueduct, built by the Greek empe- , to convey water to the castle, as well as city, the arches of which are supported by re pillars, consisting of fine pieces of marble, several inscriptions on them; but most of e have been rendered illegible by the ravages me.

On the west side of the village, lie vast heaps ins, one of which, from its figure and length, t have been a circus or stadium, and seems to e had a *sort of theatre* at the end of it, se- ted *from the two* parallel walls; and at a

little distance are the remains of an amphithea
where it is probable, as Sir George Wheeler
serves, the rabble of the city assembled at the
stigation of Demetrius, the silver-smith,
thought his craft in danger, from St. Paul's pre
ing against the idolatry of the Ephesians, as
be seen in Acts xix. from verse 24 to the en
the chapter.

South-west of the circus is a large arch
gate, with part of a wall standing on each
of it, supposed to be the front of a Chris
church, built out of the ruins of some anc
edifice, the whole being of excellent marble,
which are to be seen some pieces of inscription

As to the celebrated temple of Diana, we ar
formed by respectable historians, that it was
hundred and twenty-five feet in length, and
hundred and twenty in breadth, erected at the
pence of the most powerful cities of Asia Mi
It was supported by a hundred and twenty-s
columns, each sixty feet high, and many of t
covered with curious sculptures, executed by
most excellent artists of those times.

This superb structure was reckoned one of
wonders of the world, and some say it was
hundred years in building; but it was much so
destroyed by the villainous ambition of H
stratus, who, to immortalise his name, set fi
it on the very night that Alexander the Great
born. It was afterwards rebuilt with the ut
magnificence; but little is to be judged of it
its present ruins, which are vast heaps of b
covered with marble, all pierced with holes fo
cramps of those plates of brass with which
thought to have been adorned. It appears,
deed, to have been built upon a multitud

s, or vaults, which some have taken for a
nth; but they are nothing else but drains to
off the water that fell from the mountains,
arshy ground requiring a foundation of that
e for so vast an edifice.

lis, another of the seven churches mentioned
book of Revelations, and once the royal seat
rich king Crœsus, is now reduced to a nest
rse than beggars, the few Greek Christians
place being obliged to get a livelihood by
g and planting the gardens of the Turks,
neither church nor priest among them.
re the Turkish inhabitants themselves very
erable, either for number or riches, being
herdsmen to the cattle feeding on the neigh-
g plains, and dwelling in pitiful huts of
having one mosque, perverted to that use
a Christian church. Their Pactolus (con-
our author) hath long since ceased to yield
gold, and the heavens to recover them their
glories: yet there are still to be seen some
remains, from whence one may form an idea
ancient splendor and magnificence. Some
most considerable are the walls of an old
standing on a hill, to the eastward of which
e ruins of a church, and of another vast edi-
and on the north and south sides are the
ents of palaces, and other proud structures,
emolished and humbled to the ground.

e it may not be improper to observe, with
enious author, that of all the seven churches
a, none but that of Smyrna retains its re-
n; for they reckon in that city, at least, ten
nd Greeks, besides several hundred Arme-
and other Christians. The other cities, that
n was commanded to write to, are now

either entirely ruined, or make a despicable appearance. That of Sardis, which made such a figure in the wars between the Persians and Grecians; Pergamus, the capital of a fine kingdom; and Ephesus, which gloried in being the metropolis of Asia Minor; these three famous cities are now obscure inconsiderable villages, built with clay and fragments of fine marble, the only remains of their pristine grandeur. Philadelphia, indeed, next to Smyrna, is in the best condition, having above two hundred houses inhabited by Christians, and four churches; whereas the places of Thyatira and Laodicea are scarcely known, unless by some inscriptions found among their ruins.

A person who delights in antiquities will find great entertainment at Angora, formerly Ancyra, which is still one of the best cities in Anatolia, and every where shows vestiges of its ancient magnificence. There is nothing to be seen in the street, says M. Tournefort, but pillars and old marbles, among which is a species of reddish porphyry, and of red and white jasper. Most of the pillars are smooth and cylindrical; some are channelled spirally; but the most singular are ovals adorned with a plat-band before and behind, which also runs along the pedestal and the capital.—Our author has given us a draught of one of these columns, as he thought them beautiful, and that no architect had spoken of such an order.

The modern buildings are mostly of clay or turf, now and then intermixed with some fine pieces of marble. The walls of the city are low, and consist of columns, architraves, capitals, and other ancient fragments, promiscuously mingled *with the rest* of the stone-work. On these old *pieces of* marble are to be seen a great number

riptions, most in Greek, but some in other guages; several of which M. Tournefort has ied, and many more are turned inwards, and in the walls, through the careless ignorance of builders.

The castle of Angora is surrounded with a le enclosure, and the walls are of large pieces white marble, mixed with another stone not ike porphyry. Within the first enclosure is a o Armenian church, said to have been built ve twelve hundred years ago, which receives he dim light it has through a square piece of parent alabaster. This part of the castle is of pedestals and inscriptions; and indeed ry part of Angora so abounds with them, that antiquary might employ a whole year in scribing them. The church-yard belonging the Christians has such a store of Greek and in inscriptions, that it can never be exhausted; the greatest part of them are epitaphs of per- about whom a traveller feels no particular ncern *.

* M. Tournefort, who has copied many of the ancient riptions he saw at Angora, has also transcribed two dern epitaphs he observed in the church-yard of the ristians, which, as they relate to the natives of Great tain, we think proper to mention. They are in Latin, l to the following effect:—"Here lies interred, John es, a Scotchman, who died at Angora, the 22d day of e, in the year of our Lord 1668, and the thirty-fifth his age. What is my lot to-day, may be thine to- rrow."

The other is equally plain, and to this purpose:— Here lies Samuel Farrington, an Englishman, son of idwall Farrington, a merchant of London, who slept Christ, *in the 23d year* of his age, and of our re- mption, *1660*."

The learned French traveller above ment
has also given us a draught of the remain
noble structure at Angora, which he calls th
nument of Augustus, as having probably be
dicated to that emperor by the inhabitants,
knowledgment of his repairing and beau
their city. It appears to have been all of
marble, and some of the walls are still above
feet high. The front is entirely destroyed
a stately door remains, which is twenty-fo
high, and full three yards wide; on the sid
defaced inscription in three columns, rela
the life of Augustus, which is to be fo
Gronovius, Clusius, and other authors. T
jury this inscription has received is not so
occasioned by length of time, as by the ava
the peasants, who have made great hollows
stones, to get out the pieces of copper by
they were cramped together. What par
use this building was put to is uncertain; p
it was designed for the feasts at the public g
though Busbequius rather thinks it was a
rium: however, our author is positive it was
temple.

In the neighbourhood of Cæsarea in C
docia, there are many ancient structures, so
form of a tower, and terminating with a c
others like a pyramid or sugar-loaf, but all of
of fine square stones, supposed to have been
sian tombs, as the inside of them is divided
two, three, or more vaults, with several Per
scriptions. At the foot of a mountain, on
the old city stood, its ruins are still to be
and here Sir Paul Lucas was shown a va
which forty virgin martyrs were said to be
but he could not learn their names, nor the

dom. However, there being an open-
gh for a middle-sized man to creep
curiosity led him to examine it; and
gly found it full of bodies broken and
onfused manner, with the flesh upon
ried and hardened. There are many
lts or catacombs among these ruins,
d no farther description.

natolia we must now pass on to Syria,
ts largest sense comprehends Phœnicia
tine; and these countries we shall like-
overspread with the ruins of once flourish-
whilst the soil, in many places rich and
d productive of every thing that can be
r use or delight, lies waste and unculti-
But all Syria, nor perhaps the whole world,
afford a view of more magnificent ruins
se of Palmyra or Tadmor, which evidently
trate its ancient opulence and grandeur.
city was founded by King Solomon, in the
f Syria*; but it may be supposed, as Mr.
observes, that so advanced a garrison as this,
above three hundred miles from Jerusalem,
t continue long in possession of the Jews,
fter Solomon's death fell into civil dissen-
It undoubtedly submitted to the Babylonian
ersian monarchies, and afterwards to the Ma-
ians under Alexander and the Seleucidæ:
hen the Romans got footing in those parts,
he Parthians seemed to put a stop to their far-
conquests in the east, then this city by reason
s situation, being a frontier town, and in the
dle of a vast sandy desart, where armies could
well subsist to reduce it by force, was courted

* See 1 Kings ix. 18. and 2 Chron. viii. 4.

courted and caressed by the contending p
and permitted to continue a free state, a n
staple of trade for the convenience of bo
pires, as plainly appears from Appian and
With these advantages of freedom, neutrali
trade, for near two centuries, Palmyra grew
thy and magnificent, and it was afterward
adorned and enriched by the emperor Adr
whom it submitted about the year of Chri
From the time of Adrian to that of Aurel
about a hundred and forty years, this cit
nued to increase in power and riches, till Z
the wife of Odenatus, and queen of Paln
she is commonly called, having some dispu
Aurelian, after her husband's death, about a
the empire, he marched against her, and ha
two battles routed her forces, he shut her
besieged her in Palmyra. The city was soon
to surrender, and Zenobia flying with her
pursued and taken; with which Aurelian
satisfied, he spared the city, and, leaving
garrison in it, marched to Rome with this
lady: but the inhabitants, being willing t
off the Roman yoke, cut off the whole ga
which Aurelian understanding, though he
into Europe, returned speedily with his arm
the city again without much opposition,
people to the sword with uncommon cruel
delivered it to be pillaged by his soldiers.

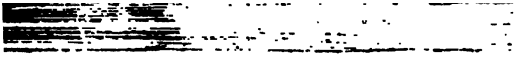
her from history; but it was probably burnt
olated in the obscure ages of the world,
the wars of the Saracens.
se ruins lie in the desart of Syria, about
red and fifty miles south-east of Aleppo,
ve been visited by several of our country-
who have carefully examined and described
By the space they take up, the city appears
been of a vast extent; but there are no ves-
f any walls remaining, nor is it possible to
of the ancient figure of the place. The pre-
habitants are about thirty or forty poor fami-
ho live in little huts made of earth, within the
a spacious court, which formerly enclosed a
agnificent heathen temple, dedicated to the
This court is a square of two hundred and
yards each side, encompassed with a high
tely wall, adorned with pilasters both within
ithout, to the number of sixty-two on a side;
d not the Turks, out of a vain superstition,
ely beat down the beautiful cornishes, per-
he world could not boast of more exquisite
gs, as one may judge from some remaining
nts. The west side, on which is the en-
, is mostly broken down, and near the mid-
f the square another higher wall is raised
the ruins, which appears to have been part
stle, probably built by the Mamalukes *, for

uthors are not agreed as to the origin of the Mama-
Some say that the victorious Saladin, sultan of
established a body of troops in that country, some-
ke the present Janizaries, consisting of prisoners
in war, or purchased of the Tartars, to whom he
he name of Mamalukes, or slaves, for that is the
ng of the *word*. Be this as it will, these Mama-
about the middle of the thirteenth century, dis-

form some idea from the two stones th
the sides of the great gate, each of whic
five feet high, both standing, and beauti
ed with vines and clusters of grapes, e
bold and natural. As soon as we enter
court, we see the remains of two rows
ble marble pillars, thirty-seven feet high
pitals of admirable workmanship. Abo
these only remain entire; but there must
many more, for they appear to have
round the whole court, and to have su
very spacious double piazza or cloister.
on the west side of this piazza, which i
to the front of the temple, seems to hav
ed the rest in breadth and beauty; a
end are two niches for statues at their f
with their pedestals, borders, supporters
nopies, all carved with the greatest a
riosity.

In the middle of this once beautiful
but now filled with the dirty huts of th

Ruins of the Great Temple of the Sun in Palmyra.



much taller than the former, being about fifty high, of which only sixteen are now remain-

The space included within these pillars was -nine yards in length, and about twenty-eight readth; and the temple was thirty-three yards g, and fourteen or fifteen broad, pointing north south, with a magnificent entry on the west, ctly in the middle of the structure. The out- d walls of this temple are still standing, in ch it is observable, that the windows are nar- er at the top than the bottom, and not very e, but all adorned with excellent sculptures. over the door one may discern part of the gs of a large spread eagle, extending its whole th; which made Mr. Hallifax at first imagine it ht have been rather a cherub over-shadowing entrance, there being nothing of the body re- ning to guide one's judgement; but afterwards, ng other eagles on stones that were fallen n, he concluded this must have been one lik- e, only of a much larger size. Never were es, bunches of grapes, and the other sculptures general, executed in so bold and lively a man- ; and every thing to be seen about the small ains of this temple induces us to believe it was e a most glorious structure.

The Turks, or rather the Mamalukes, have built oof to these walls, supported by small pillars l arches, but a great deal lower, and in other pects disproportionate to what the ancient co- ing must have been; and they have converted nto a mosque, adding to the south end new or- ments after their manner, with inscriptions and tences out of the Koran, written in wreaths and urishes; *but at the north end of the building, ich makes no part* of the mosque, there are re-

another situation, where he had a prospe
stately ruins, that if one may frame an id
original beauty of Palmyra, by what is stil
ing, it may be questioned whether any ci
world could have vied with it in magn
Advancing towards the north, we have b
fine obelisk about fifty feet in height, con
seven large stones, besides its capital
wreathed work about it. Its circumfer
above the pedestal is four yards six inche
sculptures, as in other places, are extrem
tiful; but it has no statue on the top of i
bably it had formerly. About a quarter c
distant from this, two other large pillars
seen, the one towards the east, and the
wards the west; which would incline one
there was once a continued row of them.

Proceeding forwards about eighty ya
the obelisk, we come to a large and lofi
which for the beauty of the workmanshi

vl by a row of pillars standing somewhat
than those on the sides; and perhaps there
have been a sort of banqueting-house
or else a stately building, whose ruins lie at
distance to the left, might have been allot-
that use, being built of finer marble, and
an air of delicacy in the workmanship be-
what is discernible in the piazza. The pil-
at supported it are of one entire stone; and
them, that was fallen down without break-
easured twenty-two feet in length, and
et nine inches in circumference.

he west side of the great piazza are seve-
es leading into the court of the palace, two
ch, when in their perfection, must have
xceeding magnificent and beautiful, not only
elegance of the work in general, but in par-
for the noble porphyry pillars with which
ere adorned, each gate having four in its
wo on one hand, and two on the other. There
one of these now standing in its place,
there is another remaining entire; they are
hirty feet high, and nine in compass, and
edingly hard that a piece cannot be broken
out great difficulty. The palace itself is so
y ruined, that no judgment can be formed
was when standing, either as to its figure
kmanship; but it was certainly answerable
splendor of the city.

he east side of the long piazza stands a
mber of marble pillars, some perfect, and
deprived of their beautiful capitals, but so
d and confused, that it is not possible to
them to any order, so as to conjecture for
urpose they originally served. In one place
several of them ranged in a square, paved

each side of the door, and one at each end
the pedestals of those in the front have be
ed with inscriptions, which are now defac
illegible.

The sepulchres of Palmyra are worth the
tion of the curious; being square towers
five stories high, standing on each side of a
way towards the north part of the city.
extend in length the space of a mile, and p
anciently they might stretch a great way f
They are all of the same form but differ in
tude and splendor, according to the c
stances of their founders. Two of these
chres are more entire than the rest, thou
without marks of the Turkish fury, as v
the injuries of time. They are rather large
our common church steeples, and five storie
the outside being of ordinary stone, but th
titions and floors within of good marble
adorned with lively sculptures and painting

k walls into six partitions, each capable of re-
ving the largest corpse; and if piled one upon
ther, as their method seems to have been, each
huse partitions might contain six or seven bo-
s. In the lowest, second, and third stories these
titions are uniform, except that from the second
one partition is reserved for a stair-case. In
upper floors, the building being somewhat
tracted towards the top, there is not room for
ontinuation of the same method; and therefore
two highest stories are not so divided, nor per-
ps ever had any bodies laid in them, unless that
the founder, whose statue in a recumbent pos-
e is placed in a niche, in the front of the monu-
nt, so as to be seen both within and without;
d near this statue is a Greek inscription. The
ier monument is similar, only the entrance and
nt are towards the north, and the paintings are
t so fine; but the carvings are as good, and the
hole looks as stately as the former. Besides, it
s the advantage with respect to age, being not
eld as the other by a hundred years, as appears
om the date of an inscription over a niche in the
ort.

From these sumptuous mausolea, and other
gnificent structures, our author thinks it reason-
le to conclude, that the Palmyrenes were a po-
nt and opulent people before they became sub-
ct to the Romans, and that they were not altoge-
ier indebted to them for their greatness.

Next to the ruins of Palmyra, there are none
hich more attract the attention of travellers than
ose of Balbec, a town about thirty miles north of
Damascus, supposed to be the ancient Heliopolis,
o called from an image of the sun which was wor-
ipped by its pagan inhabitants. The present

were the noble remains of a heathen templ
some other magnificent buildings; but i
times these old structures have been patch
pieced, some additions made to them, a
whole converted into a castle. The ad
buildings were in no mean taste, but yet t
dern architecture was easily distinguishe
the ancient.

The first thing observable among thos
rable remains of antiquity, as they stood
the earthquake, was a rotunda, or round st
encompassed with beautiful pillars of the Co
order, which supported an elegant cornice.
round on the outside, it was octagonal
having eight arches supported by eight Co
columns, each of one single piece. It was
of marble, and was of late open at the top,
peared to have been covered with a shell,
have been embellished with some figures of
In a word, the whole was very elegant an
[illegible] but the Greeks who ventured to

ly withstood the injuries of time, and escap-
fury of superstition, the body of it being al-
ntire. It was an oblong square, and as to its
nd proportion, it very much resembled the
of St. Paul, Covent-Garden, at London,
dimensions and other respects the Balbec
was very superior. Its length, measured
outside, was a hundred and ninety-two feet,
breadth ninety-six: within it was a hundred
enty feet long, and sixty broad. The pro-
r anti-temple, had long tumbled down, the
that supported it being broken. The body
temple was surrounded by a noble portico,
ed by pillars of the Corinthian order, each
ich consisted of three stones, being about
eet high, and more than six in diameter.
pillars were three yards distant from each
and as much from the wall of the temple,
en of them being on each side, and eight at
d, reckoning the corner-pillars twice over.
had a stately architrave running round their
ls, with a cornice admirably carved. The
ng of the portico consisted of large hollow
, which formed an arch, extending from the
to the wall of the temple; and in the centre
h stone was the figure of a deity or hero,
ost of them so defaced as not to be easily dis-
shed. There was a Mercury, indeed, that
eceived but litte injury, and an eagle flying
with Ganymede *, both carved with all the

anymede, according to the poetical fiction, was the
Tros, king of Troy, with whom Jupiter falling in
assumed the form of an eagle, and snatched him up
was hunting on mount Ida, and made him his cup-
instead of Hebe. The rape of Ganymede is pret-
ted by Ovid, in the tenth book of his Meta-
s.

trance into this magnificent edifice, the being by thirty steps, bounded on each sid wall, which terminated in a pedestal, wl was formerly placed a statue. Eight Cori pillars, with a large triangular pediment, posed the front; and within these pillars, at two yards distance, were four others; an two pillars of three faces each, which all to formed a portico before the door of the t twenty-four feet in depth, and upwards o in breadth. The door of the temple appea the utmost advantage through these pillars nice proportions, their distance from each and the recess of the door itself, all contri to make it look majestic. The door-case or was about forty feet high, and twenty-eight and, as to construction and proportion, rese the great portal at the west end of St. Pau thedral at London, but far excelled it in th ness of its sculptures. The bass-relief over was an admirable piece of sculpture, and, t

his beak the strings or ribands coming from the
ds of two festoons, the other ends being sup-
orted by two flying Fames; the whole done in
e most exquisite manner.

The inside of this temple was divided into
hree aisles, somewhat like our churches, the
roadest being in the middle. These were
rmed by two rows of fluted Corinthian co-
umns, above three feet in diameter. Each
w consisted of six columns, which stood about
ighteen feet distant from each other, and
welve from the walls of the temple. All round
he walls were two rows of pilasters, one above
nother; and between the pilasters were tall
niches that seemed to have been designed for
mages. Of those pilasters there were eight in a
ow on each side, and nine niches, the bottom of
which were upon a level with the bases of the
ilasters, and the wall to that height was wrought
ke a Corinthian pedestal, the same order having
een exactly observed in the niches themselves.
Near the west end of the middle aisle there was
n ascent of twelve marble steps, to a part of
he temple distinguished from the rest by two
arge square columns adorned with pilasters,
orming a noble entrance corresponding to that
of the temple itself. This part, for want of a
more proper name, was called the choir; and
t is supposed here was formerly a partition, and
hat the two pillars supported a canopy. There
was a large marble niche at the bottom of this
choir, which was undoubtedly the place of the

ciens as a symbol of peace and concord. The rod ex-
pressed power, *the serpents* prudence, and the wings
diligence.

principal idol anciently worshipped in this temple. All round this part of the structure there was a vast profusion of excellent sculpture; on one hand, fruits, flowers, festoons, birds, and the like; on the other, Neptune, Tritons, fishes, and other marine figures. The roof of the temple was very bold, and adorned with beautiful carving. In short, the fabric, as it lately appeared, struck a spectator with astonishment, and gave the most just ideas of the magnificence of the ancient architecture.

An old wall, which encompassed the stately remains we have been describing, was built with stones of such a prodigious size, that those of our famous Stonehenge are not to be compared with them; and the whole was so surprising and difficult to be accounted for, that the natives of Balbec, as is usual with the vulgar in such cases, believed it to be the work of the devil. Those of the largest of these stones, lying end to end in the wall, are one hundred and eighty-three feet in length, one of them being sixty-three feet long, and the other two sixty a-piece. They are twelve feet deep, and their breadth the same; and, what is more astonishing, they were raised up into the wall above twenty feet from the ground. These are the largest that travellers have taken notice of, but the other stones of this wall are of a prodigious size.

Within this enclosure, at a small distance from the temple above described, were the ruins of a stately palace, as it is supposed to be, of which travellers have taken very little notice. Go- through the arched portico already mentioned, st striking object was a spacious hexagonal ing or wall, which forms a kind of theatre,

pen at one end, with a terrace, to which
as an ascent by steps of marble. This
into a square court, larger than the former,
compassed with more magnificent struc-
On each hand there was a double row of
which formed porticos above a hundred
rty yards long, and sixteen broad; and
bottom of the court there was a large and
ous structure, which seemed to have been
ly of the palace, as one may judge by the
s belonging to this part, nine whereof
ately standing, which were of a vast size,
onsisting of one stone, and of the Corin-
rder. We could not behold the remaining
s of this palace without admiration, where-
aw a vast variety of ornaments, without any
extravagant mixtures introduced in later
Here were busts and statues without num-
rell-wrought niches, trophies, bass-reliefs,
ations, and, in a word, so many valuable
nts of ancient architecture and sculpture,
w that the taste of Greece and the magni-
of Rome were united in this palace. The
aults underneath it were no less surprising,
ough the ruins one may discern long flights
rble stairs, some of them containing near
undred. The bold turn and elevation of
aults are also wonderful; and the walls have
adorned with bass-reliefs and inscriptions in
characters, but the dampness of the place
ngth of time have rendered them illegible.
of the vaults receive light from large win-
that are level with the surface of the ground
; but others are quite dark, and cannot be
without torches or candles, either because
r great depth, or because the passages

originally made to give them light, are no
up with rubbish.

At a short distance from the walls of th
a quarry of free-stone, from which the i
stones employed in the body of the great
were probably taken, while the ornamen
of those buildings were supplied by a q
coarse white marble, at a greater distanc
west of the city. There are still rema
the first quarry some vast stones, cut and
for use. One of them, thus shaped, bu
tirely detached from the quarry at the bo
seventy feet long, fourteen broad, and
feet five inches deep; whence it must
fourteen thousand one hundred and twel
cubic feet; and were it Portland stone
weigh about two million two hundred and
thousand pounds avoirdupois, or about ele
dred and thirty-five tons.

The inhabitants of this country co
maintain, that both Balbec and Palmy
built by Solomon; and it is probable,
character, as a wise and yet voluptuous
may have given rise to an opinion, whi
respect to Balbec at least, seems to have
any other foundation; for no where c
eastern monarch enjoy a more luxuriou
ment than amidst the streams and shades
bec. The natives relate many stories
manner in which he spent his hours of
in this retreat: a subject on which th
imagination of the Arabs is apt to be
ticular.

Some persons have been induced to
that the Phœnicians erected these temple
neighbourhood of their capital; beca

g to Macrobius, the city obtained both its
and worship from Heliopolis in Egypt, and
tue of Heliopolitan Jove was brought from
to this city. "This divinity," says he,
both Jupiter and the Sun, as appears by the
the worship, and by the attributes of the
which is of gold, representing a person
t a beard, holding in his right hand a
like a charioteer, and a thunderbolt, with
corn in his left; all which point out the
powers of Jupiter and Apollo."

instead of consulting the Jewish and Phœ-
histories, for buildings of the Corinthian and
order, it may be thought more proper to
for them, during the time when this coun-
s in the possession of the Greeks: but we
find them mentioned from the period when
conquered by Alexander, to that when it
bdued by Pompey. Hence it may reason-
e concluded, that they were works of a
ite; and, indeed, John of Antioch observes,
ntoninus Pius erected a temple to Jupiter at
olis, near Libanus in Phœnicia, which was
the wonders of the world; and this is the
storian who mentions the building of a tem-
Balbec.

ve proceed from Balbec to the sea coast of
and Phœnicia, we shall find several cities
ve been famous in history, but have now
reat part of their ancient splendor, of
the ruins spread about them are evident
nies. Sidon in particular, which may be
the metropolis of Phœnicia, as it seems
the oldest city in that country, though it is
etty populous, has lost much of its for-

mer magnificence as well as extent; manifest from the many beautiful pil other fragments, that lie scattered up a the gardens, without the walls of the city. Besides these, many curious antiq obscured and buried by the Turkish b but some Latin inscriptions are to be fou neighbouring fields and gardens. The ants, indeed, pretend to show a mon very ancient date, even the tomb of which stands in a small chapel in a gar is held in great veneration by the Jews. sists only of two stones, the one suppo at the head, and the other at the feet o ceased; who, according to this, must h ten feet high, for so far the stones are pla each other.

The celebrated city of Tyre is anothe choly instance of the instability of hum deur; for it is so far fallen from its origi nificence, that it is nothing but a heap of and broken walls, fragments of pillars, antique marble, and great heaps of scarcely one house being left entire. indeed, on the north side of it, an old castle without any garrison; but if we ex structure, the whole exhibits a dismal ruin and desolation. The island, on w city formerly stood, and which was join continent by Alexander the Great, is b and the foundations of the walls it was passed with, are still to be discerned. midst of the ruins stands the east end church, supposed to have been the cat Tyre, which was an archbishop's see w sessed by the Christians. Its present in

a few poor fishermen, who shelter themselves the vaults and other parts of the ruinous ildings, and seem preserved there by Divine ovidence, as Mr. Maundrell observes, to ow how God has fulfilled his threatening de-unced against Tyre * by his prophet Eze-el.

In the neighbourhood of this ruined city is an cient piece of work, commonly called Solomon's ells or Cisterns, which is admired by travel-s, and deserves a brief description. These sterns have obtained their name from a tradi-on that they are filled by a subterraneous river, hich Solomon discovered by his great sagacity; d that he caused them to be made for Hiram, ing of Tyre, as part of the recompence for the aterials that prince had furnished towards build-g the temple of Jerusalem. But though they e undoubtedly of great antiquity, they are not old as this tradition makes them, being of a ater date than Alexander's time, if we may judge by the traces of an aqueduct made to onvey water from thence to Tyre, which was carried over the isthmus formed by that con-queror when he made himself master of the city.

Of these cisterns there are three still remain-ing entire, one of an octagonal figure, twenty yards in diameter, and raised above the ground nine yards on the south side, but only six on the north. The wall of this cistern is only gravel

*One part of this threatening was, that Tyre should 'be like the top of a rock, a place for fishers to spread their nets upon.' *Ezek.* xxvi. 14.

it is still wider within, being built in suc
ner that the water runs under the walks,
not easy to find a pole long enough to
extremity of the cavity. The country
pretend that the bottom of the well cou
yet be found by any length of line; bu
contrary to experience. It is certainly v
and contains a vast quantity of excellen
and the spring is so plentiful, that
issuing from it drives several mills at
distance.

This stream flows from an opening ma
Turks, who have stopped up the old o
opposite side of the cistern, whence t
formerly issued into the aqueduct above-m
which has a channel three feet wide, and
about eighteen feet from the ground. T
of this aqueduct is eastward for about a
yards, and then it approaches the other
terns, which are of a square form, but of
dimensions In each of these is a little

in a ruinous condition, and stands on a
ad, encircled by a double wall. The se-
s of the first Turkish emperors, and their
may also be seen in some small chapels,
with domes.

tus is now an insignificant place, but is
ed Palatia or *the palaces*. The principal
its ancient magnificence is a ruined thea-
d to have measured near four hundred
ty feet in length. The external face of
t fabric is marble: and on the side next to
er is a rough inscription in which "The
letus" is mentioned seven times.

is a monument of heretical Christianity.
Basilides, who lived in the second cen-
vas the founder of a sect, called Basili-
and Gnostics, the original proprietors of
ingularly inscribed gems, intended to be
s amulets or charms, and which are fre-
found in the cabinets of the curious. One
r tenets was, that the name "Jehovah"
ed surprising virtues and efficacy; and they
sed it by the seven Greek vowels, which
ransposed into a variety of combinations.
uperstition seems to have prevailed, in a
degree, at Miletus; for in the above-
ned ruin, the mysterious name is frequently
ed, and the Deity is invoked no less than
es in the following form: "Holy Jehovah
ve the town of the Milesians, and all the
tants." The guardianship of angels is also
ed; and the whole city is made the author
e supplications; from which it was proba-
perted to derive lasting prosperity, and a
talismanical protection.

The whole site of Miletus is oversp
rubbish to a considerable extent. The
vestiges of the ancient city are pieces
dilapidated arches, a few scattered ped
inscriptions, a square marble urn, an
wells. One of the pedestals belonged t
of the emperor Adrian, whom the Mil
luted with the titles of saviour and b
Another is said to have supported a sta
verus, and has a long inscription, with th
preamble :—" The senate and people o
of the Milesians, the first settled in Ionia
mother of many great cities, both in P
Egypt, and in various other parts of the
Some fragments of ordinary churches
spersed among the ruins; and traces rem
ancient fortress erected upon the the
neath which is a square enclosure, de
a military station for defending the pass
river.

At Ura, about twenty-two miles fro
are the ruins of a famous temple de
Apollo Didymeus. It is approached b
ascent, and may be seen at a consid
tance, the land toward the sea lying flat
" The recollection of the pleasure whic
afforded me," says Dr. Chandler, " w
soon or easily erased. The columns,
are so exquisitely fine, and the marb
vast and noble, that it is, perhaps, imp
conceive greater beauty and majesty of

We must now take a view of Jerus
once famed metropolis, where God
the seat of his holy worship among the
and in which his coequal Son performe
derous work of man's redemption; bu

sequence of the sinfulness and obduracy of its abitants, has been stripped of all its glories, and ivered into the hand of a barbarous enemy.

erusalem, according to Josephus, was the ca- l of Melchisedek's dominions, called *Salem* in book of Genesis; and the Arabs assert that it s built in honour of Melchisedek by twelve ghbouring princes. No satisfactory account given of it, however, till the time of king vid, who wrested it from the Jebusites, and de it the capital of his kingdom.

From this time it flourished under the peculiar sing of the Deity, till the iniquity and ingra- de of the Jews provoked their Divine Patron to ir out his judgments upon them, and to give holy city into the hands of the heathen. It was t reduced, in the days of Joash, by Hazael, king Syria, who massacred all the nobility, but did destroy the city. It was afterwards taken by buchadnezzar, king of Babylon, who destroyed and carried the inhabitants into captivity. venty years after this event, it was rebuilt by rmission of Cyrus, king of Persia; and it con- ued to be the capital of Judea (though fre- ently suffering from the monarchs of Syria and ypt) till the time of Vespasian, emperor of me, when our Saviour's awful predictions were complished in its utter destruction.

It was rebuilt by Adrian, and seemed likely to ve recovered something of its former grandeur; ng surrounded with walls, and adorned with eral handsome buildings. But this appears to ve been a short-lived change; for when the press * Helena visited the city, she found it in

* *Mother* of Constantine the Great.

a most ruinous condition.—Having formed a design of restoring it to its pristine lustre, she ordered all the rubbish that had been thrown upon Mount Calvary to be removed, and caused a magnificent church to be built, which enclosed several of the scenes of our Redeemer's sufferings.

The vile apostate Julian formed a design of rebuilding the temple of Jerusalem, and of restoring the Jewish worship, in order to give the lie to the prophecies of our blessed Lord, that the temple should be totally destroyed, without one stone being left upon another, and that the city should be trodden down of the Gentiles till the times of the Gentiles were fulfilled. In this impious attempt, however, the emperor was frustrated, by a partial earthquake and fiery eruption, which totally destroyed the work, consumed the materials that had been collected, and killed a great number of the workmen.

Jerusalem continued in the hands of the eastern emperors till the time of the caliph Omar, who reduced it under his dominion. It remained subject to the Saracens till the year 1099, when it was taken by the crusaders, and made the capital of a Christian kingdom, which subsisted about eighty-eight years, but was, at length, overthrown by Saladin, sultan of Egypt. And in 1217 the Saracens were expelled by the Turks, who are its present masters.

In its most flourishing state, Jerusalem was divided into four parts, each enclosed within its own walls, viz. 1. The old city of Jebus, on mount Zion, which became the residence of David and his successors, and was therefore called "the city of David." 2. The lower

called "the daughter of Zion," on which the two magnificent palaces which Solo- built for himself and his queen; that of the abean princes; the strong citadel built by An- s to overlook the temple; and the stately theatre, built by Herod, capable of con- g eighty thousand spectators. 3. The new which was chiefly inhabited by merchants, ers and tradesmen; and, 4. Mount Mo- on which was built the famous temple of So- ; and that erected by the Jews on their from Babylon, and afterwards built al- anew, and sumptuously adorned by Herod reat.

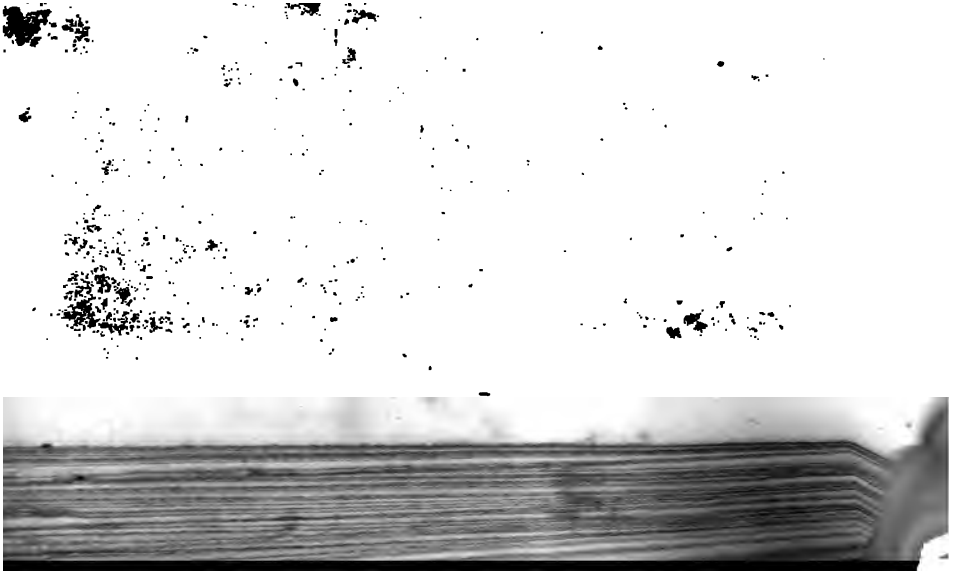
present, however, Jerusalem is a poor and inhabited town, about three miles in cir- erence, situated on a rocky mountain, with ascents on all sides except the north, and nded by a deep valley, which is again en- assed with hills at a moderate distance. The te buildings are very mean, the streets nar- and several of them full of ruins. It must, ise be observed, that the situation of the nt Jerusalem is very different from that of ncient city; for mount Calvary, which was rly appropriated to the execution of male- rs, was shut out of the walls as a polluted , whereas since our Saviour's suffering upon e reverence paid to it by the Christians has sioned such an alteration, that it now stands at in the centre of the city, and, on the con- , mount Sion, the most eminent part of old alem, is now left without the walls. In , the only thing that renders Jerusalem con- able in *the present* day, is the great resort of *ans thither*; and the accommodating them

with provisions seems to be the principal busin
of the inhabitants.

It is against Easter that the Christian pilgrims
pair to Jerusalem in the greatest numbers to att
the religious solemnity of that season in the chu
of the Holy Sepulchre.

The length of this church, which is built u
mount Calvary, is about a hundred paces,
its width sixty, having at the west end of
square tower or steeple, which appears ra
ruinous; but the edifice in general is kept in g
repair, and looks sumptuous and majestic.
nave or body of the church is round, and has
circular galleries, one above another, suppo
by large square pillars, formerly faced with w
marble. Here are several Mosaic pictures
concave niches, representing prophets, apost
&c. and amongst the rest are the figures of
emperor Constantine, and his mother Hel
the foundress of the building. This part of
church is covered with a dome, sustained by
ters of cedar, having an opening at top, thro
which it receives a sufficient light. Exactly
der this aperture is the holy sepulchre, which
first, was a cave under ground; but the rock at
it having been cut away, it is now considera
above the pavement of the church, and is he
into the form of a chapel. Pilgrims are force
creep into this chapel or grotto, the entrance
ing not above a yard high; but within it is ab
eight feet square, and as much in height, all
out of the solid rock, and lined with white marl
The tomb wherein our Lord is supposed to h
been laid, is raised in form of an altar, alm
three feet from the floor, extending the w
length and half the breadth of this little c

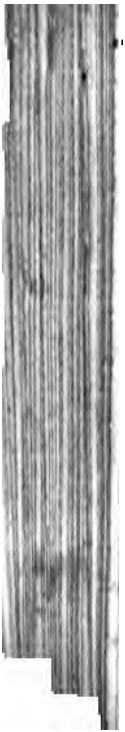
The Church of the Holy Sepulcre &c.



hat there is not room for above three persons to eel without much inconvenience. A great umber of lamps, which are kept here continu- lly burning, make the place excessively hot; but the smoke escapes by vent-holes cut through the roof, over which there is a small canopy co- ered with lead, supported by six double Corin- thian columns. The outside of the chapel is like- wise adorned with ten beautiful pillars of white marble, adjoining to the wall, and sustaining a cornice.

The choir of this church is not unlike that of our cathedrals. It is separated from the nave by a wall, which has a door opposite to that of the holy sepulchre; and to the east it terminates in a semicircle, where the high altar stands, which is richly gilt, and hung round with the pictures of several saints, painted full-faced after the manner of the Greeks, to whom the choir belongs; but the privilege of saying mass in the chapel of the holy sepulchre is confined to the Latins. A dome of free-stone covers this choir, which is close at top, rough-cast on the outside, and supported by large pillars.

Several parts of this church are distinguished by the name of Holy Places, and looked upon with more than ordinary veneration, as having some particular actions done in them relating to the sufferings, death, burial, or resurrection of our blessed Saviour; and each of these sacred places has its respective altar. One of these is called the Chapel of Derision, wherein is an altar sustained by two pillars, and underneath it a piece of greyish marble, on which they say the soldiers placed our Saviour when they crowned him with thorns, and mocked him, saying, Ha



King of the Jews.—The chapel of
another, being a little dark place,
say our Lord was confined whilst
preparing for his crucifixion, an
Greeks keep a lamp continually bu
ther of the holy places is a parti
mount Calvary, about twelve yards
is left much higher than the floor o
having steps to go up to it; and here
to show the very place where our
nailed to the cross.

This chapel is covered all over
work; and in the middle of the paver
marble stones of several colours,
point out the spot where our Lor
when his hands and feet were pi
are two altars, before which hang s
and a candlestick with twelve branc

In an adjoining chapel the rock r
floor in form of an altar, which is
white marble, and in the middle of
hole, about seven inches in diamc
feet deep, which is affirmed to be
wherein the foot of the cross w
which Christ suffered; and just by
in the rock, which is evidently ge
tural, and said to be made by th
which happened at that time. Thi
plated with silver, and on each s
places where the two thieves were
represented by two crosses fixed on
pedestals.

The stone of unction is about sc
and two broad, adorned all round w
ed border of white and red marble
within iron-rails, to prevent its be

ed, as being supposed to be the very
the Redeemer's body was anointed,
ed with myrrh and aloes for the burial.
might be added several other holy
that where the soldiers divided our
arments; where he appeared to Mary
after his resurrection, &c. all which
supposed to have been transacted
narrow limits of this sacred struc-

one (says Le Brun) be desirous to
nsations of a person who kneels, for
ne, before the sepulchre of our Lord,
nswer, for my own part, that I never
so much affected in my life. A monk
l the sacred tomb with me, and who
before been at Jerusalem, was so
nd shed so many tears, that two full
sed before he could be brought to
in. I will not, from thence, conclude
as indisputably the place of Christ's
but as no serious person can approach
thout meditating upon the sufferings of
ed for the sins of mankind, his soul
cessity, be very deeply affected. And,
e live in an age, in which numbers
lory in their infidelity, I am firmly of
at the most professed atheist, with all
l stupidity, could not forbear feeling
emotions with myself upon such an

y a procession is made in the church of
epulchre, in which the monks carry
l crucifixes, and sing hymns; but in
ek before Easter, when the pilgrims

flock to Jerusalem, this is performed with ordinary solemnity.

On Good Friday, all the most material c stances of our Saviour's passion are repres such as crowning him with thorns, nailing the cross, and then taking the body dow laying it in the sepulchre. The monks first a sermon, and then every one takes a ed taper and a crucifix in his hand to beg procession. They visit first the pillar of fl tion; next the prison; afterwards the altar division of Christ's garments, and the cha derision, from whence they proceed to Calvary, leaving their shoes at the bottom stairs.

A pious fraud is performed every Easte by the Greek priests, which it would b pardonable to pass over in silence. Thi pretended miraculous flame, which descend the holy sepulchre, and kindles all the lamp tapers without human assistance. On e the church upon one of these occasions Maundrell found a multitude of people r round the holy sepulchre in a tumultuous m and exclaiming, with the utmost veher Huia! Huia! "That is he! that is h Having wearied themselves with their r and vociferation, they performed a thousand tricks, dragging and carrying each other rolling about in the most indecent manner.

This riotous scene lasted about four ho the expiration of which, a procession s round the sepulchre, and a profusion of stan streamers, and crucifixes were ostentatious played. Towards the end of the proces pigeon came fluttering into the cupola o sepulchre, at which the people redoubl

cats and clamour. The suffragan of the Greek
church and the principal Armenian bishop then
toward the door of the sepulchre, and, having
ished all the lights to be extinguished, shut them-
selves in. As the accomplishment of the miracle
drew nearer, the acclamations were increased,
and the crowd pressed eagerly forward to light
their candles at the holy flame as soon as it was
produced.

In a few moments after the bishops had been
shut up, the glimmering of the holy fire was seen
through the chinks of the door, and, soon after,
the two prelates came out, with blazing torches
in their hands, while the people thronged about
them to light their tapers. The mob now testified
the most extravagant joy, and an illumination of
the church concluded the ceremony.

Upon mount Moriah stands a Turkish mosque,
which is frequently called the temple of Solo-
mon, and is supposed to stand upon the same
ground that was formerly taken up by the Holy
of Hollies. It is an octagonal building, covered
with a cupola, and though it is neither a large
nor elegant structure, it makes a grand appear-
ance from the sole advantage of its situation.
The Turks have enclosed the area where Solomon's
temple formerly stood, and will not suffer a Christian,
on pain of death, to go within its borders; but it may
be distinctly viewed from the top of a house called
Pilate's palace, and one may plainly see, that it
must have cost immense labour to level such a
spacious area upon so strong and rocky a
mountain.

From this pretended palace of Pilate, where
the Turkish sangiack now resides, begins

1615

the Christians call the Dolorous Way, that is, the way that our Lord was led to Calvary, which is about a mile distant. In this journey we pass under an old arch that crosses the street, in the side of which is a window, where Pilate is said to have presented Christ to the people, saying, "Behold the Man:" and a little farther are shown the ruins of a church, built on the place where the Blessed Virgin is reported to have fallen into a swoon on seeing her divine son bearing his cross, and used with indignity. We likewise pass by the Gate of Judgment, through which malefactors were anciently led to the place of execution, and which stood in the western wall of old Jerusalem, but is now considerably within the city.

Amongst other antiquities, they show an ancient building, which is made use of as a prison, and is the very same (they say) from which St. Peter was delivered by an angel. About a furlong from thence, stands an old church belonging to the Greeks, said to have been erected by the pious Helena, upon the ground where the house of Zebedee formerly stood, who, they tell us, was a fisherman, and used to bring fish from Joppa to Jerusalem. Where the house of Mark stood, to which St. Peter retired after his miraculous deliverance, the Syrians have a small church, wherein they boast of having a Syriac manuscript of the New Testament about nine hundred years old, and a little stone font, which was used by the apostles.

It would be tedious to enumerate the pretended curiosities with which strangers are amused; and *therefore* we shall take leave of Jerusalem, after *having* mentioned a few particulars observable

neighbourhood. Going out of the city, at the ate of Bethlehem, we see Bathsheba's Pool, as is called, being supposed to be the same wherein the wife of Uriah was washing herself when David discovered her from the terrace of his palace. Passing by this pool, we enter the valley of Hinnom, on the west side whereof is the potter's field, or Aceldama, that is, the field of blood, being purchased by the thirty pieces of silver, the price of the innocent blood of our Saviour. At present it is called the Holy Field, on account of the veneration it has among Christians. The piece of ground is only about thirty yards long, and half as much in breadth, being now the burying-place of the Armenians. One half of it is taken up by a square fabric, near twelve yards high, over which are five openings, in the form of cupolas, large enough to let down a corpse, the flesh whereof it is said to consume in the space of forty-eight hours. The Christians in Jerusalem give implicit credit to this account; but Mr. Maundrell says, that looking through the holes at top, he could see many bodies under several degrees of decay; from whence he conjectures, that this grave does not make such quick dispatch with the corpses committed to it as is commonly reported.

At a small distance from this field is a cave hewn out of the rock, consisting of several rooms one within another, where the apostles are said to have concealed themselves when they forsook their master, on his being apprehended in the garden. This cave was, perhaps, at first made for a sepulchre, and might afterwards serve for a hermitage; but it appears to have been formerly adorned with painting

and gilding, and some pretend still to dis
pictures of several of the apostles.

In the valley of Jehoshapat, is a wel
ther a dry pit, said to be the place from
Nehemiah recovered the fire of the alta
had lain hid there during the time of the
nish captivity. On the same side of the
the pool of Siloam, whither our Saviour
blind man to wash, after having ano
eyes with earth and spittle. About a
from hence is the fountain of the Bles
gin, to which there is a descent by sever
the spring lying deep in the cavity of
At no great distance from this place is
where Judas is said to have hanged him
he had betrayed our Saviour; and a little
on the same side of the valley, are severa
monuments, two of which seem to be val
tiquities, usually called the Sepulchre of
and the Pillar of Absalom.

The first of these, supposed to be tha
charias, who was slain between the te
the altar, is cut out of a natural rock,
a quadrangular form, about six yards high
fied with Doric columns, which support
nice; and above that the roof rises in the
a pointed diamond. Absalom's pillar
and its sides and corners are adorned wi
pilasters; but after it has run a little v
square form, it changes into a round, an
nates in a point, the top being almost sh
a bell. A great many stones lie near th
ment, thrown there by Turks and Jews, a
Christians, in detestation of Absalom's
against his father.

The sepulchre of the Blessed Virgin's

the same valley, and was constructed at the expence of the empress Helena. That part of above-ground is a square building, flat at the top; and on the south side of it is a door, from whence there is a descent of about fifty steps. When travellers are half way down, the guides show them on the right hand the sepulchre of Anna, the mother of the Blessed Virgin, and on the left, that of Joseph her husband. At the bottom of the stairs is a spacious church, walled on each side, and arched above with the natural rock. In the middle of the church is a little square chapel, faced with marble; and opposite to the door is the virgin's tomb, in form of an altar, where the papists affirm that she was buried by the apostles. The Turks, as well as Christians, have a great veneration for this place, and contribute to the charge of eighteen lamps, which are kept here continually burning. Each end of the church is semicircular, in one of which stands the great altar, upon which the light descends from a cupola above, and at the other end is a well of excellent water.

Mount Olivet, or the Mount of Olives, is the loftiest eminence in the neighbourhood of Jerusalem, and is held in extraordinary veneration both by Christians and Mahometans. Half way up the hill are several grottos, called the sepulchres of the prophets; and a little higher is a subterraneous church, consisting of twelve arched vaults. On the top of this hill, from whence the Saviour of the world ascended into heaven, the empress Helena caused a magnificent church and monastery to be erected, the greatest part whereof is now in ruins; but there is a little octagonal chapel still remaining, with a dome over it, sustained

by eight pillars of white marble. This is call the chapel of the Ascension, and is at present the possession of the Mahometans, who make t Christians pay for admission to see a cavity in t rock, which they pretend is the print of one of o Saviour's feet.

Between the foot of mount Olivet and t brook Cedron, is shown the garden of Ge semane, a piece of ground about sixty ya square, and planted with olive-trees of an common size, which are said to be the that grew in the time of our Saviour. At upper end of the garden is a flat naked ro where they say the apostles fell asleep dur our Lord's agony; and near this place is a gro wherein Christ is supposed to have undet that bitter part of his passion, when his s resembled great drops of blood falling to ground.

From Jerusalem it is usual to make an excu sion to Bethlehem, which is now dwindled to small village, but will be ever memorable as t birth-place of the Messiah, and, on this accou it is much resorted to by pilgrims. Here i magnificent church, built over the very spot whe our Saviour is supposed to have been bo We enter this edifice through a portico support by sixteen pillars, and coming into the nave body of the church, we find its lofty roof, whi is of cedar, supported by four rows of marl columns. The choir is large, and terminates semicircle, where stands the high altar; a each hand are two other divisions, with th espective altars. A noble cupola, leaded *he outside*, and adorned within with mos *figures*, covers this part of the church; and t

altar are two flights of marble steps, to the chapel of the Nativity, where altar, with several lamps continually before it. Descending a few steps are shown the manger where our laid, which is hewn out of the rock, feet high from the floor, and is lined marble.

e distance from the Latin convent is of the Virgin, held in great venera- count of a tradition that the Virgin herself there with her divine son, to iry of Herod, whilst Joseph made the preparations for their departure into is of a circular form, cut out of a k, and has an altar in it, where mass es celebrated.

ur miles south of Bethlehem are those ntains or pools, said to have been the e and delight of Solomon. They are umber, one above another, and so hat the waters of the uppermost de- the second, and those of the second rd. Their form is quadrangular, and m about ninety paces broad; but with their length they are somewhat differ- are very deep, and lined all round , except where the natural rock makes ary; and indeed it must be acknow- y are a work not unworthy of that whose name they bear, and contain e of excellent spring-water, as per- t be found in any other part of Pa- he remains of an aqueduct, which *vater from* hence to Jerusalem, are *een, being* a sort of coarse marble

stones, perforated and let into one another a
the manner of pipes, and, for their be
preservation, covered over with a case or a
of smaller stones, cemented together wit
very durable mortar; and yet as strong as
work has been, the Turks and Arabs have
destroyed it, that though it formerly exten
five or six leagues, there are only some fragm
of it remaining.

Nazareth, which is celebrated in the S
tures, as having been the place of our Savi
residence, previously to his entering on
great work of his ministry, contains some ob
worthy of attention. Adammanus, a write
the seventh century, tells us, that in his time t
were two great churches to be seen at Nazar
one of which was built upon two arches, in
place where our Saviour's house had stood.
second was built on the spot where the a
Gabriel revealed to the Blessed Virgin the mys
of Christ's incarnation; and we are ass
that the church of the incarnation is still in be

Mr. Maundrell observes, that there is a c
vent built over what is said to be the plac
annunciation; for the chamber where Mary
ceived the angel's salutation was removed f
Nazareth, (according to the Popish legends)
transported, by angels, to Loretto in Italy.

Mariti tells us, that in the eastern part of
city stands a church dedicated to the Blessed
gin; and that the zeal of the Cenobites raise
from the ruins of that which had been destr
by the Saracens. It is a very handsome build
and consists of three naves; in the middl
which is the principal altar, ornamented
magnificent iron balustrades.

The descent to the grotto, or annunciation cha-el, is by steps of beautiful marble, cut with eat taste; and at the entrance are two columns oriental granite, which seem intended both support and ornament the grotto. The altar of is subterraneous chapel is very elegant, and the ifferent kinds of marble with which it is orna-ented, receive an additional lustre from the ght of several silver lamps. On solemn festivals, e walls and pilasters are hung with various ieces of superb tapestry, representing the myste-ies of the Blessed Virgin.

In the western part of the city stands a Chris-ian church, supposed to occupy the site of the ancient synagogue where our Blessed Master howed the Jews the accomplishment of the prophecies in his own person. In this neigh-bourhood may be seen a fountain of excellent water, which the Christian inhabitants conjec-ture to have been used by the Virgin; and at some distance is a large round stone, called "Christ's Table," from a tradition that he ometimes came thither to eat bread with his disciples.

The Mountain of Forty Days, situated in the plain of Jericho, is one of the highest in Pales-tine, and one of its most sacred places; as it derives its name from the rigorous fast which Christ observed after having triumphed over the vanities of the world, and the powers of hell.

The summit of this mountain is covered nei-ther with shrubs, turf, nor earth; but consists of a solid mass of white marble, the surface of which has become yellow by the injuries of the air. "The path by which you ascend to it," *says the Abbe Mariti*, "fills one with terror, as

required a certain toll for our passage
traveller needs courage. One of th
or path being broke, we clung to the
part, until we reached a small gro
gave us an opportunity of recovering
On resuming our progress, we becam
to more imminent danger; for, be
suspended from the rock, and having
eyes all the horror of the precipice,
advance only by dragging one foot
other; so that if the smallest fragment
way under us, we must inevitably
hurried to the bottom.

"Proceeding a little farther, we f
cond grotto, the entrance of which
three yards broad; and it would be
cious, were not two-thirds of it fill
part of the roof, which had tumbled
grotto conducts to another, which ou
induced us to enter; but we were alm
by the number of bats that were flutte

ements of the bats; and we remarked
hes in the sides, which gave us reason
ude, that it had once served as a sepul-
he ancient anchorets. This is the more
as the other grotto appears, by the re-
an altar and some Greek paintings, to
n formerly used as a church.

he right corner there is a large cistern,
ter of which retains its original solidity,
broken in a few places; and in the left
s a small staircase, leading to a third
This is much longer and broader than
f the former, and its walls are orna-
with Greek paintings of the twelve
as large as life. But their figures are so
anged, that they could scarcely be dis-
ed, were it not that their names are
in Greek characters upon the glory which
is their heads. At the farther end of the
tands a square altar, above which is an
nting of the Annunciation, in good pre-
n. No writer has been able to tell us
s the founder of these curious chapels;
evident that the chisel has been employed
r the grottos smooth and regular; and it
that they were inhabited by a number of
who devoted themselves to a life of re-
and holy meditation.

remembrance of our Saviour's miraculous
chapel was formerly erected on the sum-
the mountain, which may be seen from
n; but we could not approach it, as the
s almost entirely destroyed. It may be
le, however, on the other side of the
n, which we did not visit. Here we
the most beautiful prospect that can be
v.

imagined; for this eminence overl
mountains of Arabia; the countries o
and Gilead, the plains of Moab and Jer
river Jordan, and the whole extent of
Sea.

BUILDINGS.

ALEPPO is the most opulent and co
city in Asiatic Turkey, if any judgmen
formed from its public structures; th
about a hundred and twenty mosques v
without the walls, and some of them
nificent. The principal of these, su
have been built by the empress Hel
sumptuous edifice, and has a large cour
paved with black and white marble, a
bason with a dome in the middle, sup
six marble pillars. On the south there
tain covered with another dome of sim
ture; and round this court runs a noble
seventeen arches on one side, and elev
end, under which the Turks may be
seen at their devotions.—Some other n
Aleppo are not much inferior to this, p
one with a large and lofty dome cov
lead, as most are in Turkey, which, wi
slender minarets, make their cities
handsome at a distance. Here are
Turkish monasteries, one of which
stately building, adorned with a noble
and having a fine hall paved with m
covered with a cupola.

The great mosque of St. John at
formerly a Christian church, is thre

length, and sixty in breadth, and has a
before it, paved with stone. On the
s of this court, which is about a hundred
yards long, and eighty or a hundred
a double cloister, supported by two
ranite columns of the Corinthian order,
e exceeding beautiful and lofty. The
tself has twelve large gates covered with
d inscribed with Arabic characters.
or is said to be finely adorned with gold
, but it is not easy to obtain a sight of
Christian is permitted to enter it with-
ing his life or renouncing his religion.
nosque the Turks pretend to have the
. John, and some other relics; and they
at at the day of judgment, Christ will
nto this mosque, as Mahomet will into
rusalem.

of the Turkish mosques, however, are
reater veneration, than that of Mecca,
esorted to at certain seasons by prodi-
mbers of Mahometan pilgrims. The
h, or holy temple, at Mecca, towards
disciples of Mahomet turn their faces
y pray, and to which they are obliged
pilgrimage at least once in their lives,
person or by proxy, is a little plain
lding, in the midst of a spacious area,
sed by piazzas on the inside*, much

count is extracted from a work published by
Pitts, who being taken captive by the Alge-
by the force of torture inflicted upon him by a
r, unhappily compelled to embrace the reli-
country, when, assuming the garb and man-
hometan, he was admitted into their mosques,
to visit the sacred places of Mecca and

like those of the Royal Exchange in Lond
the square is almost ten times as large;
the piazzas is a range of domes on ea
which cover little rooms or cells, the ha
of such as devote their whole lives to rea
religious exercises. At each corner is a
or steeple, from which the criers call th
to prayers. The area on each side of th
sure is covered with gravel, except some
lead to the temple. Under these pia
forty-two doors leading into the squa
[illegible] or temple, which stands in
..e, is a square solid structure, near tw
paces each way, and about twenty fe
formed of large stones, perfectly sm
plain, without the least carved work.
vered from top to bottom with a thick
above the middle part of the covering, a
of gold embroidered all round, containi
religious sentences.

The threshold of the door is as high
can reach; and therefore when any perso
steps are brought for him to ascend. T
is plated all over with silver; and a
hangs over it, that reaches to the groun
turned up all the week, except from
evening to Friday evening, their sabbat
covering of the door is so thickly em
with gold, that it weighs several score
The top of the building is flat, and cove
a mixture of lime and sand. It has a l

Medina; but afterwards he had the happines
to England. From this account our readers w
little credit to be given to those authors, whe
the most pompous terms, places which a
de for them to enter.

to carry off the water when it rains; at which time the people throng and struggle to get under it, that the water which comes off the temple may fall upon them; and their joy is excessive if they can catch some of it to drink. A marble pavement, fifty feet broad, extends round the temple; on the edge of which are erected brass pillars, twenty feet distant from each other, and near fifteen feet high. Above the middle part of them, an iron bar extends from one to the other, with a lamp hanging to each, by a brass wire, to give light in the night; for while the pilgrims stay at Mecca, they perform their devotions, as much by night as by day.

At the distance of twelve paces from the temple, is a building called the sepulchre of Abraham, who they imagine built the temple by God's command. This sepulchre is enclosed with iron grates, and adorned with a handsome embroidered covering.

At a small distance, on the left hand, is the well Zemzem, the water of which is esteemed holy; on which account the pilgrims, when they first arrive at Mecca, drink of it unreasonably; by which means it not only acts as an aperient, but makes their flesh break out in pimples; and this they term, the purging away of their spiritual corruptions. Many of them carry some of this water home to their respective countries in little tin pots, and present about half a spoonful of it to each of their friends, who receive it with abundance of thanks, in the hollow of the hand; and sipping a small quantity of it, rub the rest on their faces, and naked heads.

Opposite each side of the temple is a small structure, supported on pillars, where the imam

and the clerks perform their devotions, in the sight of all the people. These structures belong to different sects of Mahometans. The temple however, is the principal object of the pilgrim's devotion, and is opened only two days in the space of six weeks; one day for the men, and the next for the women. On the inside are only two wooden pillars, which stand near the middle to support the roof, with a bar of iron fastened to them, from which depend three or four silver lamps. The walls on the inside are of marble, and covered with silk, except when the pilgrims enter. Those who are admitted into this structure scarcely stay ten minutes, because others wait for the same privilege; and while some are going out, others are entering in. All the Mahometans who please, have the liberty of thus passing through the temple.

The covering of this structure is annually renewed, and sent from Cairo, by order of the grand signior, when the caravan proceeds with the pilgrims to Mecca. The new covering is carried upon two camels, which are exempted from work for the space of a year after. This covering is received with extraordinary joy by the people, who kiss the camels, and bid them welcome. The old covering being pulled down, the new one is put up by the xerif of Mecca himself; and after he has caused the old covering to be cut in pieces, he sells it at a high price to the pilgrims.

It ought not to be omitted that this holy house, which the vulgar say was built by Abraham, had long been an idol temple; but was dedicated by Mahomet to the Unity of God; and

that their pilgrimages thither are intended to show their detestation of all idolatry.

We shall now proceed to Medina, whither Mahomet fled when driven from Mecca, where he was first invested with regal power, and where he now lies entombed. It is situated about two hundred miles to the north of Mecca, and about eighty to the eastward of the Red Sea; and contains about a thousand houses built of brick and stone, but only raised one story from the ground. There are several noble mosques in this city, the principal of which is named the Most Holy. It stands in the middle of the town, and is a square building, a hundred paces in length, and eighty in breadth, supported by a great number of lofty columns. Some authors have pretended, that it has no less than three thousand lamps; but Mr. Pitts assures us, from actual observation, that it has not above one hundred. In this mosque stands Mahomet's tomb, covered with a dome, and encompassed with iron rails: the tomb itself is surrounded by a silver grate, and enclosed like a bed, with curtains of rich silk. None are allowed to enter within the grate, except the persons who go in to light the lamps at night. Some assert, that Mahomet's coffin is suspended by the attractive virtue of a loadstone fixed to the roof; but there is not the least foundation for this opinion, for the curtains that cover the tomb are not half so high as the dome; it is therefore impossible, that the coffin should hang there, and the Mahometans never pretended that it did.

About two German miles and a half up Mount *Sinai in* Arabia Petræa, stands the convent of

St. Catharine; and the relics of the saint, which are said to be there deposited, are held in such high veneration by the Greeks, that they doubt of their salvation if they have not visited them at least once in their lives. They repair thither even as far as from the Morea and Constantinople. The rendezvous is generally at Cairo, where the monks of Mount Sinai have correspondents, who treat with the Arabs for a convoy. On their arrival at the convent, the Greeks perform their devotions, kiss the relics and images, ascend part of the hill of Moses on their knees, and conclude by making a pecuniary offering.

The body of this monastery is a building about a hundred and twenty feet in length, and almost as many in breadth. Before it stands another small building; and the whole is constructed of hewn stone, which, in such a situation, must have cost prodigious expence and labour. The lofty walls have only one window on the outside, which likewise serves the purpose of a door; for to enter this convent, a traveller must get into a basket, which the monks leave suspended at the window, and occasionally hoist up with ropes. This precaution results from their fear of the Arabs, who might probably force the convent if the usual entrance were by a door: they never open the only one there is, except on a visit from the bishop; and as the Arabs take care to levy avy contributions on that occasion, they evade s frequently as possible. They cannot, however, so easily escape the daily distribution of a *tain quantity* of provisions; and the quarrels *nich arise* on this subject, sometimes draw on

them stones and even musket-shot from the discontented Bedouins.

The monks have, by dint of labour, made a garden on the rocks, and cultivate some excellent grapes, figs, pears, and other fruits, which are highly esteemed at Cairo. At a small distance from their chapel is a fountain of good water, which is esteemed miraculous by persons who cannot conceive how water can flow from the brow of so high and steril a mountain. A few paces from this spring they show a stone, about four feet high, and three feet broad, which is pretended to be the very stone whence Moses obtained a copious supply of water for the murmuring Israelites. Its colour is a spotted grey, and it has twelve holes, or channels, about a foot wide, through which the water is said to have flowed.

The domestic life of the monks of St. Catharine nearly resembles that of the Greeks and Maronites of Mount Lebanon; being entirely devoted to useful works and religious duties; but the monks of Lebanon enjoy the inestimable advantages of freedom and security which are unknown to those of Sinai. In other respects, this confined and melancholy state of existence is that of all the monks in Asiatic Turkey. Their convents are uniformly built like prisons, with a high window for the reception of their victuals; and every where are they built in desert places, where nothing is to be seen but naked rocks or barren sands; and yet they are all filled with monks. Volney observes, that he, one day, enquired the reason of this, in conversation with one of the superiors, and asked him, what could induce men to engage in a mode of life so

truly miserable, "What," said the superior, "are not you a Christian? Is not this the path which leads to heaven?" "But," replied Volney, "we may also receive salvation without renouncing the world; and, between ourselves, I do not perceive that the monks possess that ancient fervor, which, throughout life, kept its eye intently fixed on the hour of death." "It is true," said the father, "we have no longer the austerity of the ancient anchorets, and this is one reason why our convents are so full. You, who come from a country where men enjoy the blessings of security and abundance, may consider our life as an insupportable denial, and our retreat from the world as a severe sacrifice; but in the situation of this country, the case is widely different. What can we do? Turn merchants? we should then be overwhelmed with the cares of business, and the concerns of our families; and after having worked hard for thirty years, comes the aga, the pacha, or the cadi; we are brought to trial without even the shadow of a crime; witnesses are suborned to accuse us; we are bastinadoed, plundered, and turned into the world as naked as we first entered it. Shall we become soldiers? the profession is dangerous and laborious, and how it may terminate is not very certain. And as for the peasant his case is still more deplorable; for the aga oppresses, the soldier pillages, and the Arabs rob him.—It may, perhaps, seem hard to shut ourselves up in a convent; but we at least live there in peace; and, though in a state of habitual abstinence and *poverty*, we, possibly, possess and enjoy more *than we* should, if we had continued in the *world*. Observe the situation of the peasants

and look at ours. We possess every thing they have, and even what they have not; we are better clothed and better fed; we drink wine and coffee; and who are our monks but the children of peasants?"

"I confess I was astonished," says our author, "at so much frankness and just reasoning; but I felt more forcibly than ever, that the human heart is moved by the same springs in every situation; for the desire of happiness is every where the motive, whether sought in hope or in actual enjoyment. The discourse of this monk may suggest how far the spirit of retirement is connected with the state of any government, and from what causes it predominates or declines."

REMARKABLE EARTHQUAKES &c.

THE Scriptures speak of several natural earthquakes. One of the most remarkable is that which happened in the twenty-seventh year of Uzziah, king of Judah, about seven hundred and eighty-three years before Christ. There is mention made of this earthquake by the prophet Amos and Zachariah; and Josephus says, that it was so violent, as to divide into halves a mountain which lay to the west of Jerusalem, and remove one half of it five hundred paces from its original site, insomuch that it closed up the highway, and covered the king's gardens.

Another very remarkable earthquake was that which happened at the time of our Savior

crucifixion. Many have been of opinio
this motion was perceived by all the
Others maintain, that it was sensible o
Judea, or even in the temple, the gates w
were shaken, and the veil rent asunder
Cyril, of Jerusalem, says, that the roc
mount Calvary, which had been split b
force of this earthquake, were still shown
time. Orosius takes this earthquake to
same which overturned the twelve citi
Sardis, Magnesia, Mosthene, Ægæ, H
cæsarea, Philadelphia, Temolus, Temnus, C
Myrinia, Apollonia, and Hyrcania, to
twelve cities Eusebius adds Ephesus. Plin
Strabo make this the most direful concussio
ever was felt. It happened in the night
proved the more dreadful as it was less a
hended. Most of the inhabitants were cr
under the ruins of their houses; and those
fled to the fields were swallowed up b
openings of the earth. It is reported by
tus, that huge mountains sunk into the e
that plains were raised up into high hills;
that dreadful flashes and eruptions of fire
seen among the ruins. Phlegon of Tralles
that many cities of Pontus, Sicily, Calabria
Italy, were greatly damaged by it; and
that the earth opening in many places, d
vered bodies of a monstrous size, from o
which a tooth was taken above a foot in le
and presented to the emperor Tiberius; b
this earthquake happened, according to
rians, in the fourth year of the reign of
rius, it could not have been the same that
pened at the death of our Saviour, as it
have been fourteen years at least before it.

Towards the end of autumn, in the eighteenth year of Trajan's reign, and the one hundred and fifteenth year of the Christian era, while the emperor was at Antioch in Syria, that city was almost entirely ruined by one of the most dreadful earthquakes mentioned in history. The city was crowded with troops, and strangers, come from all quarters, either out of curiosity or upon business and embassies; so that there was scarcely a nation or province in the whole Roman empire, but what had a share in the calamity; and all the Roman world, says Dion Cassius, suffered in one city. The earthquake was preceded by violent claps of thunder, and a horrid noise under ground; then followed so terrible a shock, that several houses were overturned, and others tossed to and fro like a ship on the sea; while the noise of the cracking and bursting of the timber, the falling of the houses, and a dismal and loud roaring under ground, drowned the cries of the dismayed people. Those who happened to be in their houses were for the most part buried under the ruins; and such as were walking in the streets were, by the violence of the shock, beat one against another, and most of them either killed or dangerously wounded. As the earthquake continued, with some small intermission, for several days and nights, many thousands perished, among whom were some persons of great distinction. Trajan himself was much hurt, but escaped through a window out of the house where he was. It is also said, that mount Lisan, which stood at a small distance from Antioch, bowed with its top, and threatened *to fall down* on the city; that other mountains fell, that new rivers appeared, and others,

that had flowed before, forsook their course vanished.

In the year of the Christian era 358, a dreadful earthquake was felt in Asia, Pontus Macedon, which greatly damaged one hu and fifty cities, and utterly ruined that of Nic dia, where it was so sudden and violent, th the houses were overturned at once, and the bitants to a man buried in the ruins. Abou beginning of the reign of Constantine the Fa frequent earthquakes happened, which wer far the most destructive that had been know many ages. In Syria and Palestine, several were swallowed up, and others entirely ru and some, if credit may be given to Nicepl removed without any considerable damage, great distance from their former seats. A same time happened an extraordinary neis, which lasted from the 4th of August 1st of October; there being no distinction, d that time, betwixt day and night.

Smyrna has frequently suffered from quakes; and the inhabitants have a tra that the last, which happened in 1688, and threw the greatest part of the city, swal up the castle, and a great number of hous gether with five thousand of the inhabitant an immense quantity of merchandise, w sixth earthquake of that kind; besides othe terrible and fatal; and they believe, that a s will happen, which will destroy the place. earthquake of 1688 was, in a few hours af lowed by a violent fire, which consumed all that remained of the city, and obliged th *tants to retire* into the island of Chios, v *they could* scarcely be persuaded to return

But in the year 1759, almost all Syria was destroyed by earthquakes, which were felt throughout an extent of one hundred leagues in length, and near as many in breadth, forming a space of 10,000 square leagues containing the chain of mountains of Libanus and Anti Libanus, with a prodigious number of villages, the greatest part of which were reduced to a heap of ruins. The first shock, which did no great damage, was on the 10th of June; but the second, which happened on the 30th of October, did much mischief at Damascus, Tripoly, Seidon, Acri, and all along the coast of Syria. At Seidon a great number of the inhabitants were buried in the ruins of their houses; and at Acri the sea overflowed its bounds, and poured into the street, though seven or eight feet above the level of the sea. The city of Saphat was entirely overthrown, and the greatest part of its inhabitants buried by the fall of their houses. All the minarets at Damascus were thrown down, and six thousand of the inhabitants perished. Several shocks were felt successively till the 25th of November, when they recommenced, with such violence as overturned one third of the city of Damascus, and buried great numbers of people in the ruins, not less, according to some accounts, than 20,000. This earthquake also did considerable damage at Tripoly, so that the Franks and many natives deserted the city, and continued many days in the fields. The famous Balbec, and an ancient stone castle built by the Romans, have been entirely destroyed by these concussions.

THE Turks carry on but little commerc yond the boundaries of their own domi One branch of their trade consists in their gation of the Black Sea with two kinds of sels, called *Caiques* and *Voliques*, whose ca differ according to the parts for which they a signed. The trade to the coast of Asia in t cinage of the river Fasti, is confined to ti for building, fuel, &c.; for the European p the cargoes consist of coals; and from distant territories, near the Danube, they corn, bees-wax and cattle.

The Crimea abounds with oxen, small c wax, honey, butter, and corn, for which ar there is a constant demand at the Turkish m polis, and very considerable profits are de from this traffic. But the most important b of trade is carried on, in a species of vessel c *cayrines*, upon the Mediterranean.

Many of the Greeks are employed in the merce of the Black Sea, and there are some dreds of *caiques* belonging solely to that pe The rest, who have not the means of carryir this branch of traffic, employ themselves in retail trade, with the foreign merchants establi at Constantinople. The Armenians never any thing by sea, but make great profits by ing in jewels, which they generally purcha a rough state, and fashion to the Eastern t

* The reader will perceive that we have here *a general view* of the commerce and manufactur *Turkey, both* in Europe and Asia, as the subjects *intimately connected* as scarcely to admit of divis

The Jews do not engage in navigation themselves, but risk very great capitals, and carry on some commerce with all the nations of Europe.

The trade from England to Turkey is conducted by a limited number of English merchants, to whom the Turkey company of London consign such articles as may be easily sold or exchanged; and as the quantity is always in proportion to the wants of the Turks, they never sustain any loss from a glut of merchandise. The chief articles of their trade are lead, tin, watches, hardware, woollen cloths, spice, and china. At Constantinople there is no merchandise to load back for England: the ships, therefore, generally proceed to Smyrna, to take in their lading, which consists of raw cotton, wool, silk, and Angora hair for camblets.

The Dutch trade has for some time been on the decline; and that which they now carry on in the ports of the Levant is very trifling. The private interest of individuals is said to have ruined this trade, which, though formerly very flourishing, is now almost annihilated.

The commerce which the Russians carry on at Constantinople and other parts of Turkey is the most advantageous of all the European nations. It consists principally of skins, to make pelisses; and as those garments are universally worn by the Turks, they are purchased with avidity, and at very high prices. Black fox and ermine skins are particularly esteemed, and a small quantity of these furs amounts to a large capital. It is on the Black Sea that this trade is carried on; and, as the Russians have obtained permission to pass into the Mediterranean, they touch at the islands o

the Archipelago, in order to load back with wine, &c.

The Germans have, for a long time, endeavoured to establish a trade with the Ottoman empire; and this might be accomplished either by land, by the Danube, or down the Adriatic: but as their articles of commerce are all of great weight or bulk, and incur heavy expences in the freightage, besides being imported by other nations, it is not probable that their exertions can ever be attended with much advantage.

It is but recently that the Swedes and Neapolitans have sent ministers to the Porte in the character of envoys extraordinary, for the purpose of establishing a commercial intercourse with Turkey; and only one vessel arrives annually at Constantinople, laden with iron and some other products of Sweden. But a great number of Swedish ships are constantly employed in transporting Turkish merchandise to different parts of the empire, and particularly to the coast of Barbary. The Neapolitans carry to Turkey a species of silk stuff, worked at Messina; for which there is a brisk demand, on account of its beautiful appearance, though it is extremely slight, and soon changes colour.

But the richest and most regular of all the European commerce established in Turkey, is that of the French, which annually amounts to near four millions sterling. A general bank for the whole French nation is established in every sea port of the Levant, to which all the resident merchants pay a certain tax, in proportion to their profits. From the funds of these banks many advantages arise to the merchants; and they likewise defray the extraordinary expences of the nation,

for the hotels of the ambassador, or consul in Turkey, and for the maintenance of many poor families.

The Venetians were formerly the most opulent merchants established in Turkey; but in consequence of their frequent wars with the Porte, the establishment of manufactures in various parts of Europe, and the navigation of other nations to the East Indies, by the Cape of Good Hope, their commerce has suffered a great diminution, and is at present confined to a small quantity of gold stuffs, and a species of damask called damasqueti.

The Turks have several curious and useful manufactures. Woollen cloths, worn by the common people, are fabricated at Salonica; camblets are made in Natolia; rich girdles and other articles in silk are wrought at Scio, in the Archipelago; and linen cloths in almost every part of Turkey.—The principal exports are silk, beautiful carpets, camels hair wool, yarn, dimity, shagreen skins, blue, red, and yellow leather, coffee, dates, almonds, figs, raisins, rhubarb, saffron, opium, spunges, wax, pearls, mother of pearl, turpentine, gums, box-wood, &c.

Smyrna and Aleppo are undoubtedly the most trading and flourishing cities in Asiatic Turkey, vast quantities of rich merchandise being continually transported thither from Persia, Arabia, Tartary, and other countries, by caravans of mules and camels, and thence by sea to all parts of Europe. M. Tournefort considers Tocat as the centre of the trade of Anatolia, and according to his account, that city is considerable for its manufactures, especially those of copper vessels and utensils, which they make very handsome, and send to

Constantinople and Egypt. They receive their copper from mines about ten days journey from Tocat, towards the side of Angora, and from others three days journey from Trebisond, but these are not so rich as the former. The painted cloth of Tocat is not so beautiful as that of Persia, but they vend it in Muscovy and Crim Tartary. Their silk manufacture is not inconsiderable, a great quantity of the Persian silk, as well as Turkish, being used in making slight stuffs, buttons, &c.

In the city of Pergamos, in Lesser Phrygia, parchment was invented, and thence originally called *Pergamenum*, which name was afterwards corrupted into parchment.

Marroquin, commonly called Morocco, or Turkey leather, is brought to us from Asiatic Turkey; and the manner of preparing it may have been first discovered in that country; though some have supposed from the name, that it was at first borrowed from the kingdom of Morocco; but of this there is no certainty: however, the processes of preparing this commodity are so curious, and so little known among us, that some short account of them, it is imagined, may not be disagreeable to the reader.

This sort of leather is the skin of a goat, or some animal resembling it, frequent in the eastern countries, and is dressed black, blue, red, yellow, &c. Much of the yellow kind is prepared at Tocat; of the red at Diarbeck, a city on the river Tigris; and in short, the manufacture is briskly carried on at Aleppo, and several other cities in the Turkish dominions.

To prepare black Morocco, the skins, having *been dried in the* hair, are steeped three days and *nights in* clear water, stretched on a wooden

horse, like that used by tanners, beaten with a large knife, and steeped a-fresh in water, which is changed daily. After this, they are thrown into a large vat, in the ground, full of water, in which lime has been slacked, from whence they are taken out every night, and returned again in the morning, for fifteen days together. They are then thrown into a fresh vat of lime and water, and shifted night and morning, as before, for fifteen days longer.

Being then rinsed in clear water, and the hair taken off with a knife, they are put into a third vat, and shifted about three weeks in the same manner; after which, being laid to steep twelve hours in a river, they are put into pails, and pounded with wooden pestles. They are then laid on the horse, and the flesh taken off; returned into fresh water, and the hair-side scraped; and, after a third soaking in water, they are thrown into pails of a particular form, having holes at bottom. Here they are beaten for the space of an hour in different waters, then stretched on the horse and scraped on each side; and being once more put into fresh water, and stretched again, they are sewed up like bags, leaving out the hind legs, which make an aperture for a purpose that will presently be mentioned. The skins thus sewed, are put into luke-warm water, wherein dog's excrement has been dissolved, and are there stirred about with long poles, for half an hour, or more, then left at rest about twelve hours, when they are taken out and rinsed in fresh water.

They are now filled by a tunnel, with a preparation of water and sumac *, heated over the fire

* *Sumac or rhus, is a shrub not unlike the little service-tree, growing in Spain, Turkey, and other warm*

till ready to boil, and as they are filled, the hind legs are sewed up to stop the passage. In this state, they are stirred about in a vessel of water, four hours successively, taken out, and heaped up on one another. After they are sufficiently drained, they are opened, and filled a second time with the same preparation; then sewed up again, kept stirring two hours, piled up, and drained as before. This is once more repeated; but the last time they are stirred only a quarter of an hour, after which they are left till the next morning, when they are laid to drain on a rack, then opened, the sumac taken out, and the skins folded in two from head to tail, the hair-side outwards, and laid over each other on the leg, to complete their draining. Being then stretched on a wooden table, the remaining flesh and sumac is scraped off, and the hair-side rubbed over first with oil, and then with water. In this condition they are wrung in the hands, then stretched and pressed on the table with an iron instrument, like that of the curriers, the flesh-side uppermost; and being afterwards turned, the hair-side is rubbed strongly over with rushes, to squeeze out as much as possible of the oil remaining within.

The first course of black is now laid on the hair side, which is done by a kind of dye, made of sour beer, tinged with the rust of iron. Having then hung in the air, till they are half dry, they are stretched on a table, and rubbed over every way

countries. Its berries, or fruit, are astringent, and therefore of some use in medicine. The ancients used them to season their meat, whence the tree is called Rhus obsoniorum; and from the use made of the leaves and small branches in dressing of leather, it has obtained the name of Rhus coriariorum.

ith a wooden instrument, full of furrows crossing
ch other, to raise the grain. They are after-
rds lightly sprinkled with water, then sleeked
rubbing them with rushes, and having had a
ond course of black, they are dried, laid on the
ole, rubbed over with a pummel of cork, wet-
l again and smoothed over. After the hair-
e has received these preparations, it is strong-
rubbed over with a woollen cap, a lustre being
ven it by barberries, citron, or orange; and the
sh-side is pared with a sharp knife. The
ole process is finished by raising the grain
htly with the pummel of cork, which leaves
e skins in a condition for sale or use.

The reader will naturally imagine that the or-
r, or number of these operations may vary in
ferent places, according to the discretion or
ncy of the workman, but the material part is
ways the same. The skins intended for red
rocco, after having undergone a process, much
e the beginning of that above described, are
own into water impregnated with alum; after
ich, they are drained, wrung out, pulled on the
se, and folded with the flesh inwards. In this
te, they receive their first dye, by dipping them
a red liquor, prepared with lac, and some other
redients. They are afterwards thrown into
ter, in which white galls reduced to powder
ve been steeped, where they are stirred inces-
ntly for a day together; and indeed the sumac,
lls, and alum, seem to be the chief ingredients
d in the preparation of these beautiful sorts of
ther; for as to particular compositions used to
mmunicate the various dies, they are secrets
ged in the breasts of the artificers, almost every
pretending to some peculiar arcanum.

The city of Damascus, in Syria, is particu famous for its manufactures of iron and st many thousand hands being there employe making scimetars, swords, knives, and other lery wares, which are in great request all Turkey, on account of their excellent tem From this city, the art of damaskeening like had its origin, as the name implies *; by w we mean that of adorning iron, steel, &c making incisions therein, and filling them with gold or silver wire, chiefly used in enric sword-blades, guards, locks of pistols, &c. art is partly mosaic work, partly engraving, partly carving. As mosaic work, it consis pieces inlaid; as engraving, the metal is in ed; and as carving, gold and silver are wre therein in relievo.

There are two methods of damaskeening first of which is most beautiful, viz. when artist cuts the metal with tools, proper for graving, and then fills up the incisions, or not with a thick wire. In the other, which is superficial, the workman makes several sti across the steel with a cutting knife, such used in making small files. For the first, it quisite the gravings be made in dove-tail t that the wire, which is thrust forcibly into t may adhere the more strongly. In the se way, which is the most usual, as being the easy, they heat the steel, till it changes to a

* If the art had not its rise at Damascus, the men of that city seem at least to have excelled in yond those of other countries; though M. Felibi tributes the perfection of the art to his countryma *sinet, who was* particularly famous in the reign of *the Fourth.*

et, or bluish colour, and draw the intended design or ornament with a small brass point or bodkin, and then conducting or chasing the fine wire according to the figures designed, they sink it carefully with a copper-tool, into the strokes of the metal.

It may be added, that to the artificers of Damascus we originally owe that sort of silken stuff, called damask, which has some parts of it raised above the ground, representing flowers or other figures.

The arts and trades in Syria afford little scope for consideration.—The religion of Mahomet having strictly forbidden the use of all images and figures, there, consequently, exists neither painting, sculpture, nor engraving, nor any of the professions dependent upon them. It must also be observed that many of our trades are rendered totally unnecessary, from the small quantity of furniture used by the natives of this province. The whole inventory of even a wealthy family among the Turks, consists of a carpet, mats, cushions, small cotton cloths, copper and wooden platters, a mortar, a portable mill, a few stewing pans, and some porcelain. All our cabinet and upholstery work, therefore, with plate, table services, &c. are utterly unknown to them; and their only articles of luxury are goldsmith's-work, and the silk stuffs of Aleppo and Damascus.

In passing through the streets, a traveller meets with nothing but beaters of cotton, retailers of stuffs and mercery, barbers, tinners, locksmiths, sadlers, hardwaremen, and persons who procure a subsistence by selling little loaves, dates, and sweetmeats.

In the villages the people have no a
those which are indispensably necessary to
subsistence. Every one endeavours to supp
own wants, that he may not be obliged to
what he has with others; each family ma
tures the coarse cottons with which they ar
ally clothed; and every house has a portab
with which the women grind their grain.

From the united causes of the oppression
pachas, the occasional extortions of the mi
and the frequent robberies of the Bedouir
art of cultivation is in the most deplorable
The husbandman is either destitute of imple
or has very * bad ones; the ground is til
asses and cows, as oxen would bespeak too
riches; the peasant is often compelled t
with his musket in his hand; and the
scarcely permitted to turn yellow before it
down, and concealed in subterraneous cave
the mountains the vines are neglected, a
trees left without engrafting.—When the
of this want of industry is asked, the ans
invariably the same, "It is good enough
sufficient. To what purpose would it be
more, when we should not be permitted
the benefit of our labours."

The state of the arts in these countries
ever, is highly interesting, as preserving t
coveries in almost every respect of ancient
The stuffs of Aleppo are not altogether a
bian invention; for their dyes are properl
of Tyre. The curious method by which t
cients secured their harness against the st

* *A peasant's* plough is frequently no other
branch of a tree, and used without wheels.

a sabre is the same with that used at Aleppo and Damascus for the head-stalls of their bridles *; and the cement which they make for the construction of wells, cisterns, vaults, &c. appears to be that of the ancient Greeks and Romans.

The same may be affirmed of the manner of working the iron mines in Lebanon, on account of its extreme simplicity. The furnace consists of a kind of chimney, formed in the side of a deep declivity; the funnel is filled with fuel; bellows are applied to the lower mouth, while the ore is poured in from above; and the metal, having fallen to the bottom, is taken out at the same mouth where the fire was lighted. This method is now employed, in the Pyrenees; and is known under the appellation of the "Catalonian forge."

Dancing is held in such disrepute among the Arabs, that a man cannot practice it without dishonour, and the exercise of it is only permitted to women. This judgment may appear very severe to an English reader; but it must be considered that, in the Oriental countries, dancing is not an imitation of war, as among the Greeks, nor a combination of graceful attitudes and movements, as in the more polished nations of Europe; but that licentious species of dancing which, brought from Carthage to Rome, announced the decline of her republican manners; and which still subsists in Spain, under the title of *Fandango*. It would be difficult to describe it, without offending the ear of delicacy: Suffice it therefore

* The small silver plates with which the leather is lined, *hold* together without nails, and are so jointed, that, *without* depriving the leather of its natural pliancy, *there remains* no interstice for the edge of a weapon.

to say, that it is an imitation of the utmost wantonness; and that none but prostitutes ever venture to dance in public.

The commerce of Syria is still in that state which characterises barbarous ages, and uncivilized countries. Along the whole coast there is not a harbour sufficiently capacious to admit a vessel of four hundred tons, nor are the roads secured by forts. In the interior of the country there are neither great roads, canals, nor bridges. Nor is there any post or public conveyance, except a Tartar courier, who comes from Constantinople to Damascus, by way of Aleppo. The communication between one city and another is kept up by carriers; but they have no fixed time of departure, as being compelled to wait till they have assembled a troop or caravan.

Almost the whole commerce of Syria is in the hands of the Franks, Greeks, and Armenians. The Mahometans have but little to do with it, as their indolent dispositions are naturally averse to business, and many obstacles are thrown in their way by their own government. The Porte, instead of giving a preference to Turkish subjects, finds it more advantageous to sell their rights to foreigners. Some European nations have, by treaties, obtained a diminution of custom-house duties, to three per cent. while the merchandize of mussulmen pays strictly ten, or when favoured, seven per cent. Besides this the Franks, having found it convenient to employ Latin Christians as agents, have procured them a participation of their privileges, and they are no longer subject to the power of the pachas. *They cannot* be plundered, and whoever has a *commercial process* against them, must plead be

fore an European consul.—These agents of the Franks are known in the Levant under the name of Baratary Drogmans, or privileged interpreters.

France has the greatest trade to Syria of any European nation. They have factories at Aleppo, Satakia, Scandaroon, Tripoli, Saide, Acre, and Ramla; and the sum of their imposts amounts to near two hundred and fifty thousand pounds.

CUSTOMS, MANNERS, AND RELIGION OF THE DIFFERENT INHABITANTS OF ASIATIC TURKEY *.

SYRIA and other parts of Asiatic Turkey have undergone such great and repeated revolutions as have introduced a succession of foreign nations, and confounded the different races of its inhabitants.—The people who occupy these countries at present, may be divided into three principal classes, viz. The posterity of the people conquered by the Arabs, that is the Greeks of the lower empire; the posterity of the Arabian conquerors; and the Turks.—To these must also be added three wandering tribes, the Turcomen, the Curds, and the Bedouin Arabs.

* In the preceding volumes of this work, no particular account has been given of the *inhabitants* of the various countries that have passed under consideration; because these, as Europeans, are generally known, and may be frequently seen even in our own metropolis; but in treating of Asia, Africa, and America; the manners, customs, and religion of the people may be naturally expected to afford a considerable degree of amusement.

Of these different inhabitants some are dispersed indifferently over the country, and others confine themselves to particular spots.

The Turks, Greeks and Arabian peasants belong to the former class, with this difference, that the Turks reside only in the towns, where they exercise some trade, or hold military employments, and the Arabs and Greeks inhabit the villages, and form the class of husbandmen in the country.

The Turcomen, Curds and Bedouins have no settled residence; but perpetually wander with their tents and herds, in limited districts, of which they look upon themselves as the proprietors. The Turcomen hordes usually encamp on the plain of Antioch; The Curds spread themselves over the mountains between Alexandretta and the Euphrates; and the Bedouins occupy the whole frontier of Syria, and the adjacent desarts.

The Turcomen are descendants of those Tartar hordes who, on the revolutions of the empire of the Caliphs, migrated from the eastward of the Caspian sea, and spread themselves over the extensive plains of Asia Minor. Their language is similar to that of the Turks; but their mode of life resembles that of the Bedouins. Each of their camps acknowledges a chief, whose power is not limited by any fixed laws: but it is seldom abused, because the society is perfectly compact, and the nature of its situation preserves sufficient equality among its members. Every man whose age and strength will permit, is anxious to bear arms, since on his individual prowess depend both his personal security and the esteem of his associates.

The sole property of these people consists in

their camels, goats, sheep, and buffaloes. Part of these animals supply them with food and the means of travelling; and the remainder they barter in the neighbouring towns for arms, clothes, corn, and money. Their women are generally employed in spinning, or fabricating carpets, while the men are smoking tobacco and looking after their flocks.

The Turcomen are indefatigable soldiers, and when on horseback, with their lances on their shoulders, their crooked sabres by their sides, and their pistols in their belts, they have a very formidable appearance. They have frequent quarrels with the Turks; but being divided among themselves, and forming separate camps, they cannot assume that superiority which their combined forces might ensure them. A great number of these people migrate, in summer, to Armenia and Caramania, where they find an exuberant supply of pasturage, and in winter they return to their former quarters.

They are reputed Mahometans, and bear the distinguishing mark of that religion; but they have neither the ceremonies nor the fanaticism of more sedentary nations. They have the reputation of not being robbers like the Arabs, though they are neither less generous nor less hospitable; and when it is considered that they live in plenty without being opulent, and that they are inured to war and hardened by fatigue, we may presume that they are equally removed from the servility of the peasants, and the corruption of the inhabitants of towns.

The Curds are another national body, whose divided tribes are equally dispersed over Lower *Asia, and* have extended themselves very consi-

derably within the last century. These are descended from the people whom Xenophon mentions under the denomination of Curd-uchi, and who, though shut in on all sides by the Persian empire, constantly braved the power of the king, and the arms of his satraps. They still retain much of their independent spirit, and though in appearance tributary to the Porte, they pay very little regard either to the orders of the sultan or his pachas.

In their native mountains they are subject to a sort of feudal government; each village acknowledges a chief, and the whole nation is divided into independent factions. Like the Turcomen, these Curds are shepherds and wanderers; but differ from them in some particular customs; and are universally dreaded on account of their predatory disposition.

Their language is divided into three dialects; and, as it has neither the aspirations nor gutturals of the Arabic, and bears no resemblance to the Persian, it is probably an original language.—They are generally classed in the rank of mussulmen, but many of them worship the adversary of mankind under the name of Shaitan, and the remainder do not trouble themselves about religious rites or opinions.

The Bedouin Arabs are the third wandering class of people in Asiatic Turkey, and inhabit the vast desarts of Syria and Arabia.

To form a just idea of these desarts, the reader must paint to himself a sky almost constantly inflamed; immense plains where the earth presents nothing but a few stunted plants, thinly scattered; *and a few thickets* whose solitude is rarely disturbed, *except by locusts*, hares, or rats. Such is the

ture of the greatest part of the country which
ends six hundred leagues in length, and about
ee hundred in breadth; and which stretches
n Aleppo to the Arabian sea, and from
ypt to the Persian gulf. It must not, indeed,
supposed that the soil, in so great an extent, is
ry where the same, for it varies considerably
lifferent places. On the confines of Syria, and
banks of the Euphrates, the earth is tolerably
and fertile; but in the parallel of Damascus
becomes white and chalky; in the Tih and the
djaz it is generally rocky, and to the eastward
Yemen it becomes a pure sand.

This variety in the qualities of the soil produces
e small differences in the condition of the Be-
in Arabs. In the more sterile countries, for
mple, the tribes are feeble and widely scatter-
as is the case in the desarts of Suez and the
d Sea, and the interior of the great desart called
jd. Where the soil is more fertile, as be-
en the Euphrates and Damascus, the tribes
more numerous, and less remote from each
er; and in the cultivated districts about Aleppo,
za and the Hauran, the camps are frequent
contiguous.

The singularities of the Bedouins are so striking,
t even their neighbours regard them as extra-
inary beings, especially those tribes which
ell in the depths of the desarts, and scarcely
r approach the towns. When, in the time of
ik Daher, some of their horsemen came as far
Acre, they excited as much curiosity there, as
sit from the savages of America would occa-
among the natives of Great Britain. Every
y viewed with astonishment these men, who
e more diminutive, meagre, and swarthy,

than any of the known Bedouins. Their lies seemed to adhere to their backs, their was frizzled like that of the negroes, and withered legs appeared to be only compos tendons. But if these persons excited the prise of the spectators, they were thems equally astonished at the novel objects v surrounded them: they could neither compre how the houses and minarets could stand nor how men ventured to dwell under them above all they were in an ecstacy at beholdin sea, which they regarded as an immense de water.

The Arabs on the frontiers, however, a so ignorant; for there are several small of them, who, living in Palestine and th leys of Bekaa and the Jordan, approach to the condition of the peasants: but the held in the utmost contempt by the other brand them with the infamous epithets of and bastards.

In general, the Bedouins are meagre, sma of a tawny complexion; more so, howe the interior of the desarts than on the fr of the cultivated country. They also differ themselves in the same camp; for M. Voln served, that the sheiks and their attendant always taller, and more corpulent than th mon class. This difference must be attrib their food, with which the former are supplie abundantly than the latter.

The inferior classes of these Arabs live in of habitual famine; for the usual quantity consumed by each individual does not exc *ounces a day.* A few dates soaked in mel *ter, with a little* milk or curds constitute t

mon food; to which they sometimes add a small quantity of coarse flour, or a little ball of rice. Meat is reserved for grand festivals; and they never kill a kid, but for a marriage or a funeral. In times of dearth, the poorer class do not disdain the most wretched kinds of food; but greedily devour locusts, lizards, rats and serpents, broiled on a few briars.

Their government is at once republican, aristocratical, and even despotic, without exactly corresponding with any of these forms. It is republican, as the people have considerable influence in all public affairs, and nothing can be transacted but by the determination of a majority. It is aristocratical, because the families of the sheiks possess some of those prerogatives which every where accompany power; and it is despotic, because the principal sheik has an indefinite authority. The abuse of this authority is, however, confined within very narrow limits: for if a chief should kill one of the Arabs, or commit any other act of injustice, the resentment of the injured party would pay no respect to his dignity; the law of retaliation would be put in force; and, unless he made satisfaction, he would be infallibly assassinated. If he harasses his subjects by severity they abandon him, and join themselves to another tribe.

The principal sheik in every tribe defrays the expences of all who arrive at or quit his camp. He receives the visits of the allies, and of every person who has business with them. Adjoining to his tent is a large pavilion, in which are held frequent assemblies of the principal Bedouins, to determine on encampments and removals, on peace and war; on the disputes with the Turkish

governors, and the quarrels and litigat
dividuals. To this crowd, which ent
sively, the sheik must distribute coff
rice, and sometimes roasted kid or ca
word, he must keep open table, as
rosity is closely connected with matters
most importance.

To provide for these expences the
nothing but his herds, a few spots of
ground, the profit of his plunder, and
he levies on the high roads, the total
very inconsiderable. We must not,
when we speak of the Bedouins, at
epithets *prince* and *lord* the ideas th
convey: for we should come nearer to t
comparing them to substantial farmers
tainous countries, whose simplicity the
both in dress and manners.

The poverty of the lower class is pr
to that of their chiefs. All the wealth
consists of a few camels, some goats ar
a mare and her bridle and saddle, a te
sixteen feet long, a crooked sabre, a
ket, a pipe, a portable mill, a leathern
small coffee roaster, a pot for cook
clothes, a mantle of black wool, and
or silver rings, with which the wome
their legs and arms. If none of these b
their furniture is complete. But wha
man stands most in need of, is his mare
this useful animal he makes his excursi
hostile tribes, or seeks plunder on the
Mares are preferred to horses, becaus
more docile, and yield milk, which
serves to quench the thirst and even
of their wretched masters.

Thus confined to the mere necessities of life, the Bedouins have as little industry as their wants are few. All their arts consist in weaving their clumsy tents, and in making mats and butter; their whole commerce is confined to the exchanging camels, horses, kids, and milk, for arms, clothing, rice or corn, and money, which they hide in the earth; they have not a single idea of any science; and nothing is so uncommon, even among the sheiks, as to know how to read.

They are extremely fond, however, of reciting tales and histories, in the manner of the Arabian Nights Entertainments.—In the evening they seat themselves at the threshold of their tents, with pipes in their mouths and their legs crossed, and there sit in silent meditation, till one of them suddenly breaks forth with "Once upon a time" —— and continues to recite the adventures of some young sheik and female Bedouin: he relates in what manner the youth got a secret glimpse of his mistress, and became deeply enamoured; he minutely describes the lovely fair; boasts her black eyes as large and soft as those of the gazelle; her arched eye-brows, resembling two bows of ebony; and her waist, straight and supple as a lance: he expatiates on her steps, light as those of the young filley, her eye lashes blackened with kohl, her lips painted blue, and her nails tinged with the golden coloured henna. He recounts the sufferings of the young lover, so wasted with desire, that his body no longer yields any shadow. And, at length, after detailing his attempts to see his mistress, the obstacles of the parents, the invasion of the enemy, and the captivity of the young lovers, he terminates his tale

by restori g them united and happy to the paternal tent. The Bedouins have, likewise, their love sc , which have more of sentiment and nature iem than those of the Turks.

The ... dom enjoyed by the Bedouins extends even to ieir religion, for, although some of them, fro policy, preserve the appearance of Mahomet. ism, their observance of its ceremonies is so relaxed, and their devotion has so little fervor, that they are generally considered as infidels, .. er law nor prophets. They even r ty of asserting that the religion as not intended for them. "Fo how must we make ablutions whe ter? How can we bestow alm rich? Why should we fast in Ra nce the whole year with us is one contin And what necessity is there for us to make a pilgrimage to Mecca, if God be present every where?" In short every individual acts and thinks as he pleases.

To this account of the Bedouins, who inhabit the valleys and desart frontiers of Syria and Palestine, we shall add some observations on the manners and customs of the Arabs in general, for which we are indebted to the travels of the abbé Poiret, through some parts of Arabia.

"How shall I describe," says our author, "the confused and contradictory ideas which arose in my mind on the first view of these Arab hordes? I had approached within a short distance of thirty tents, and was preparing to go up to them, when I was informed that the plague had just made its *appearance* among them. — The spot where I *then stood* was on the brink of a cool and *limpid rivulet*: bushes of laurel, myrtle, and

ies, formed around me an agreeable shade; and
e landscape, bounded by verdant hills, was ani-
ated with numerous herds grazing at a dis-
ance. Whilst contemplating the beauties of
s scene, about a dozen of the Arabs advanced
ddenly towards me; and I must confess that
ir ferocious countenances excited an emo-
n of fear in my breast, that instantly dispell-
all those ideas with which I had been so
reeably entertained; but my companions as-
ed me there was no danger. As soon as they
ere near enough I saluted them after the orien-
l manner, and bade my interpreters request
em to keep at a certain distance, on account
the contagion. With this they readily com-
ied, and squatted down in a circle round us.
ey then asked if I would have any milk, and
my answering in the affirmative, two of them
out, and returned soon after, with each a
son full of it. I drank some of it, and, not-
thstanding their fierce air, was sensible they
ve me a kind reception. I, therefore, express-
my gratitude by signs, and distributed among
em a small quantity of powder and shot, which
ey requested.

" Forgetting the picture which had been drawn
me of their manners, I now endeavoured to
rsuade myself, that the nearer a man approaches
nature, the better he ought to be. I perceived
these men the patriarchs of antiquity, devoted
tirely to the care of their flocks, and free from
ose numerous wants which have been created
luxury. I beheld men to whom I was in-
bted for their hospitality; and if I did not find
them the affected politeness of an European,

I observed at least that rustic sincerity which ought to reside in the man of nature.

"When I prepared to resume my journey they accompanied me near half a mile; and at parting they wished me peace and happiness. Being informed of the meaning of these expressions, I repeated them very affectionately, and congratulated myself that the first Arabic words I had pronounced, served to express my gratitude."

The dress of the Arabs varies considerably in different tribes and different situations. Some have no other covering than a pair of ligh drawers; and others wrap themselves up in a piece of linen cloth, several yards in length which they roll round the head and body; bu the richer class wear a tunic of woollen cloth which reaches as low as their knees, and a kin of robe, somewhat like the cloak of an hermit The women wear a piece of stuff like that of th men, but they arrange it differently; they, also wear their hair in tresses; decorate their ears arms, and legs, with iron rings, or bits of coral and trace out various figures on their forehead and eyelids with a composition of gunpowder an antimony. To render these marks indelible, the prick their skins with a needle, and when th blood ceases to flow, they force their powde into the pores by hard and repeated friction.—— Those Arabs who reside in cities may be naturall expected to vary in dress from the mountaineers and it appears that most of them adopt the tu ban, slippers, &c. of the Turks.

The habitations of the Arabs are extremel *simple, consisting* of tents, or huts, constructe *with reeds* and branches of trees. Collections

are called *douaries*, some of which contain
:wenty to a hundred dwellings, placed in a
ar form, that the flocks may be safely enclosed
middle during the night; and if there be any
t space between two huts, it is carefully
up with thorns and bushes, in order to ex-
ferocious animals. The general form of the
is that of the keel of a vessel reversed;
he cloth of which they are composed is of
closely woven, and dyed either black or
n. The furniture consists of nothing more
mat, or coarse carpet, a few earthen ves-
a goat's skin, to churn their butter, and
portable mill-stones, to grind their corn.
r are the Arabs less simple in their repasts
in their apparel, dwellings and utensils.
make only one meal a day which requires
preparation, and this consists principally of
usan, a coarse kind of meal, steamed over
g water, and mixed with a little butter,
or honey.
hen the courcousan is prepared, the chief of
nt lays hold of the dish, and eats first; and
he has done, the dish passes into the hands
se who are next in dignity. The women have
le charge of preparing these repasts; but
are not permitted to eat till their husbands
hildren have been satisfied. The usual beve-
of the Arabs is water, which they all drink in
but they will accept wine if it be offered
tely, and many of them are even known to
to excess.
hen they undertake a long journey in places
e they may probably meet with no hospitality,
carry with them a certain quantity of their
meal, and, when pressed by hunger, make

a few balls of it with water, in the hollow o
hand. This slight nourishment suffices to su
them for a considerable time.

Though half savage in appearance, the
have certain signs, in all their tribes, to e
friendship and respect. The most usual mo
salutation is to put the right hand on the b
and to incline the head; in this posture two A
on meeting, wish each other a good day, an
quire respecting the health and safety of the
lations, flocks, &c. If they are particularl
quainted, they embrace reciprocally, and kis
others face and shoulders. When they
any person of high rank, they kiss their ha
the most respectful manner, and sometime
his clothes, placing one knee on the earth

In conversation their gestures are graceft
expressive, their accent strong and sharp
their voice particularly loud and sonorous.
custom of speaking loud may be easily acc
for, when we recollect that they have been
tuated from their infancy to live in the op
and to speak to one another at a grea
tance.

When they are unemployed they usua
squatting on the ground, with their fusee u
between their knees; for they never lay
their arms, except when in their tents, a
fusee is considered as the most valuable inher
that a father can leave to his son. In this
ner they pass whole days, and consider
selves peculiarly happy when they can
abandon themselves to idleness.

Notwitstanding this aptitude to indolence
ever, the Arabs are possessed of quick and
passions, which often induce them to c

desire of vengeance for injuries to its highest excess. Some tribes in particular are so extremely irritable and jealous of their honour, that if one chief says to another with a serious air, "thy bonnet is dirty," or, "the wrong side of thy turban is out," nothing but blood can wash away the reproach, and not only the offender, but all the males of his family must expect to be sacrificed on such an account.

Mr. Neibuhr relates a tragical instance of this vindictive spirit which happened in the vicinity of Barra, about twelve years before he commenced his travels in Arabia. — "A man of eminence, belonging to the tribe of Montefidsi, had given his daughter in marriage to an Arab of the tribe of Korne. Shortly after the celebration of the nuptials, a schiech of an inferior tribe asked him, in a coffee-house, whether he were father to the handsome young wife of such an one, whom he named. The father, supposing his daughter's honour ruined, immediately quitted the company to *stab* her! At his return from the perpetration of this unnatural deed, he who had so indiscreetly put the question was gone. The exasperated Arab instantly went in search of him, and killed several of his relations, without sparing either his servants or cattle. Hereupon the offender offered a great sum to the governor of Korne to rid him of so furious an adversary; but both the threats and persuasions of the governor proved ineffectual with the man who had been offended, till, at length, it was agreed that the offender should give him his daughter in marriage, together with a handsome *portion:* and, even after this agreement, the first

aggressor durst never appear before his son-i law.

The thirst for vengeance, likewise, discover itself in the peculiar manner in which murde is prosecuted in several districts of Arabia: fo here the relations of the deceased are at libert either to accept a pecuniary compensation, o to require the murderer to surrender himself t justice, or to wreak their vengeance upon hi whole family. — In some places, indeed, it i deemed unlawful to take money as an atone ment for murder, which, by the laws of Ara bian honour, can only be expiated by blood.— They think little of delivering an assassin int the hands of justice, for this (they say) woul be to deliver a family from an unworthy men ber, who merited no such favour at their hand For these reasons, they rather revenge then selves upon the family of the murderer, an seek an opportunity of slaying its chief, whor they regard as being properly the person guilt of the crime, because it must have resulted fro his negligence with respect to the conduct · those under his inspection. In the mean tim the judges secure the assassin till he has paid heavy fine; and from this time the two families ar in continual apprehension; for no reconciliatio can be effected, and there have been instance of such quarrels being occasionally renewed f upwards of forty years.

" An Arab of distinction," says Mr. Ni buhr, " who often visited us at Loheya, alwa wore both his poniard and a small lance; b cause, he told us, a man of his family ha been murdered, and he was compelled to aven

the murder upon a man of the inimical family, who was then actually in the city, and carried just such another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often disturbed his repose."

Marriage among the Arabs is not a contract which requires even the consent of both parties. It is simply a bargain concluded between the parents of the woman and the man who intends to espouse her. In order to obtain her, he has no occasion to win her affections or merit her preference, for if he presents himself with a couple of fine cows, he is sure of a favourable reception. The parents take the cows, and deliver over their daughter to the suitor, who may keep her as long as he pleases, and afterwards dismiss her without any formality.

The grinding of corn, churning of butter, preparing the courcousan, &c. all belong to the women: but this is the easiest part of their employments; for while their husbands pass the greatest part of their time in total idleness, they are obliged to till and sow the earth, to cut wood, and frequently to carry both their tent and kitchen furniture on their shoulders, when there is no animal to perform that office.

The slave, rather than the companion of her husband, an Arabian female can expect from him neither tenderness nor affection; and she is altogether subordinate to her children, and even to her servants.

The Arabs of the mountains are said to be less jealous than those who reside in towns, as *none but* the chiefs keep their wives shut up.

and indeed they could not do it without st
plying their places in domestic labours. "The
women," says the abbé Poiret, "never ha
their faces covered, though they certainly ou
to use veils, in order to conceal their ugline
Their complexion is like soot; their skin is c
and parched; and their whole body is paint
with a variety of fantastical figures. They a
almost all deformed by wrinkles, but these a
obviously the effects of forced labour and m
fortune, and not the ravages of time. The
tracting graces of youth have not time to d
play themselves; but dejection, wretchedne
and melancholy are fixed upon the countenar
at a very early period; and from infancy
old age, there is scarcely any visible gra
tion."

In cities, the women are exempted from m
of those toils which fall to the lot of the ha
less mountaineers, and their husbands are oblig
to grant them a decent maintenance; but they
carefully secluded from the rest of mankind, a
doomed to a kind of perpetual imprisonme
Women of distinction never go abroad; a
even those of the lowest class must not q
their houses without a very large and th
veil.

The following observations of Poiret, respe
ing the education of the Arabs may, probab
be deemed amusing by most of our readers.
"I was much surprised," says this gentlem
"to find a public school in one of their *doua*
nd my astonishment increased on finding it
der the direction of a person who was bli
This Arab had collected in his tent abou

dozen children, of both sexes, whom he taught to read and write. I remarked, that the countenances of the pupils bore no marks of weariness or disgust, which are too common in European seminaries; but, on the contrary, labour appeared to them like amusement. Their only book was the koran, which the master knew by heart, and on that account he was able to follow his scholars, and to point out their errors. They chaunted their lessons with good humour, and in a variety of tones, but, though this music was not very engaging, I saw with pleasure, that among these savage hordes, the infancy of man is not abandoned to merciless tyrants, who often destroy the expanding flowers of genius.

"Those who were farthest advanced, taught the younger pupils to write, under the direction of the master. Instead of paper, they had pieces of board, covered over with a kind of varnish, and a bit of reed, cut in a very rude manner, supplied the place of a pen; yet they wrote tolerably well, and with great expedition. When they had thoroughly learned their task, they washed their tablets, and received a fresh sentence from the koran.

"As soon as the usual time of their studies was expired, each of the children embraced the master, and retired, with many acknowledgments of his kind attention."

The children of the Arabs are almost entirely abandoned to nature: they are seldom caressed, and never beaten. Left to themselves, they engage in exercises suited to their age; gradually become inured to every species of

hardness; and acquire the vigour and ag
of their fathers. Familiar with every ann
they caress the sheep, play with the goat,
closely pursue the heifer which runs from th
The most ardent heat does not overpower th
and neither dampness nor cold seem to
fect their constitutions. When scarcely a
to walk, they accompany their parents
watch their flocks; mount on the back
the fiercest bull; and learn, without eit
spurs or bridle, to manage the most untracta
courser.

An Arabian youth is never prevented fr
following his own inclinations; but his pare
never humour his caprice. If he wishes
any thing, he must procure it himself, or
main contented without it; for complaints wo
not be heard, and tears would be equally
availing.

It must be confessed, however, that t
want of attention in the parents, and this k
of independence in the children, are by
means calculated to establish those tender bo
between father and son, which certainly con
tute one of the highest enjoyments of life.
lial, or fraternal, affection, is indeed, seldom
sible in the behaviour of an Arab; one me
ber of a family is frequently an inveterate e
my to another; and the ties of consanguin
which are generally thought to be so stro
against mankind, are here of little force.

One of the first prejudices instilled into
breast of an Arabian child is an inveterate
tred against all Christians, and this becomes
strengthened by age, that there are few in

viduals who would not consider the assassination of a Christian as a meritorious action. "I have been," says Poiret, "greatly harassed by the children, who flocked around me as I approached the tents, and I was even obliged to put up with the grossest insults; for if I had attempted to chastise any of them, their fathers would infallibly have taken their part, and have revenged an injury done by *a dog* to a servant of Mahomet."

"I have many times," adds the same writer, "seen some of the women (who had never met a Christian) shudder when I appeared, and run from me as if I had been a monster. By means of some little present, however, I always rendered them more tractable; and when they became a little familiarised, they appeared utterly astonished at finding me like another man. They particularly examined my gloves which were green, supposing that to be the colour of my skin, and when I pulled them off, they were in the utmost amazement. Every attempt to explain their utility was in vain; for as these people are acquainted only with the absolute necessaries of life, they laugh at all superfluities.

It seems that the Arabs profess the faith of Mahomet, but they intermix it with many of their own superstitious ceremonies, and seem to be utterly ignorant of its real spirit. They are tolerably strict in the observance of the enjoined fasts, prayers, &c. but few of them abstain wholly from the tempting juice of the grape.

Those who are distinguished by the appellation *of papas*, usually preside at marriages, fu-

nerals, &c; and have chaplets of large bead which they employ, like the Roman-Catholic to count the number of their prayers; and eve time they drop a bead from their fingers the exclaim, "How great is God! There is b one God, and Mahomet is his prophet."—The pronounce these words with a strong emphasi as if struck with an awful sense of the ma jesty of the Deity; but their manners to often form a striking contrast with such idea

The ceremony of ablution is not observed strictly in Arabia as among the Turks. For t Arabs deem it sufficient if they wash their hand feet, face, and beard, in the morning, in t evening, and after their meals; and some of the neglect even this practice.

During the Ramadan, which continues o moon, they abstain from food, water, and smo ing, till after sun-set. They also suffer th hair and beards to grow, and even affect to a pear covered with filth and dirt.

On the succeeding festival of the Beira they dress themselves in their best appar shave their beards, and devote several days diversions, feasting, and reciprocal visits.—T return of the new year is, also, a grand festi ushered in with entertainments, and consecra to pleasure and hilarity.

Upon these occasions the Arabs indulge the selves in a variety of extravagant follies, wh have some resemblance to a carnival. T most popular amusement consists in spread the skin of a lion, or camel, over the shoulc four men, who are concealed under a la rpet. This supposed animal is led along chain, while several persons play on a

and flute; and others perform very grotesque dances. In this state they enter every house to which they can find admittance, followed by a concourse of children, who bear in their hands the figures of a lion and a camel.

Hospitality is generally practised among the Arabs; at least among those who are under the government of a chief. The Mahometan stranger who arrives among them is invariably presented with a dish of courcousan, and is invited to repose in one of the tents during the night. Even an avowed enemy has seldom any cause to suspect treachery, when he is once admitted into the *douare*. "But," says the abbé Poiret, "this is not that generous and respectable hospitality, which formed, among the ancient patriarchs, the sweetest bonds of fraternal friendship, which brought together strangers of all nations, and which honoured humanity, by anticipating their wants. The Arabs respect the life of a guest whilst he is in their tents, but if they have resolved on his destruction, they wait till he has quitted the *douare*, and then massacre him without pity, though on the preceding evening they treated him as a friend."

The Arabs are, at present, unacquainted with any other physician than nature, or with any other remedies than those presented by ignorance and superstition; although this nation formerly gave birth to so many able men, who have been accounted the fathers of medicine. The European physicians, however, who sometimes visit them, are well received, and this character is the only one that can secure the life of a Christian.

It is a singular fact that these men, who are

ten insensible of a real indisposition, gene
imagine themselves unwell when they see a
sician. Eager to receive assistance, and fea
to miss the opportunity, they examine their he
so scrupulously, that there are few of them
do not express a wish for some physic, if i
only by way of a preventative. They have
much confidence in phlebotomy, that they c
sider it as an universal remedy; and, for w
of a surgeon, they often bleed themselves
the following manner:—

The person who is chosen to perform
operation, begins with binding a bandage ro
the neck of his patient till he is almost strangl
and when the veins of the forehead appear sw
ed, he makes four or five incisions with a ra
and assists the effusion of the blood, by rolling
cylindrical piece of wood over the incisio
When the operation is finished, he washes
wounds, applies to them a little argillace
earth, softened in water, and binds them up w
a handkerchief. When an Arab is dangerou
ill he walks about as long as he can move; a
when his strength is utterly exhausted, he stretc
himself on the earth without taking off his cloth
Should he perceive his approaching dissoluti
he turns his face toward the east, and caln
recommends his spirit into the hands of M
homet.

When an Arab of distinction dies, his body
efully washed, and wrapped in a windi
of white cloth, which has been bless
e principal iman at Mecca: it is then plac
a kind of litter, and carried to the place
ture by the friends and relations of the
eased. While the men are employed in dig

the grave, the women sit down in a circle round the corpse, asking it various questions, and beseeching it to return and take up its abode among them. "Why," say they, "hast thou forsaken us? Did we not prepare thy courcousan well? Alas! shall thy children behold thee no more? Ah! return again, and nothing shall be wanting to thee: but thou hearest no more, nor any longer canst return an answer to our words."—These lamentations are extremely affecting; but a stranger is disgusted on seeing the mourners, a moment after, throw aside all appearance of grief, and talk or laugh together with the utmost indifference.

When the grave is finished, the body is deposited in it, on its side, with the face turned towards the east; and a kind of arch is formed over it with brambles to prevent the earth from touching it. The grave is then filled up, and a quantity of large stones laid over it, to prevent savage animals from digging up the body; a kind of funeral flag is erected in the middle of these stones, and thus the ceremony concludes.

The nearest relatives and friends of the deceased go, at certain times, to visit his tomb, and partly uncover the body in order to convince themselves that the person has not returned to life; and when they discover any sign of putrefaction they renew their wailings and lamentations.

Those Arabs who reside in cities consider it as a very meritorious act to assist in conveying the dead to the place of sepulture; and, therefore, if they see a funeral passing, they instantly quit their occupations, and take the places of the bearers till they are relieved by others; for the

task of interring the dead is never intru
mercenary hands, but is the duty of the
relations. A *papa* always assists upon th
casions, to recite some verses from the
and to give the deceased a written reco
dation to the Arabian prophet.

CHAP. II.

OF PERSIA.

General Account of the Country.

PERSIA is situated between 45 and 67 degrees of east longitude, and between 25 and 45 degrees of north latitude. Its greatest length, from east to west, is about one thousand two hundred and eighty miles; and its greatest breadth, from north to south, is about one thousand one hundred and forty miles. It is bounded by Circassia, the Caspian Sea, and Usbec Tartary, on the north; by the Mogul's empire on the east, by the Indian Ocean and the Gulf of Persia on the south; and by the Turkish empire on the west.

Persia is distinguished into four grand divisions, the north-west division, comprehending the territories situated between the Caspian Sea and the frontiers of Turkey; the south-west division, bordering upon Turkey; the southern division; and the eastern division on the frontiers of India. The north-west division contains the provinces of Aderbeitzen, or the ancient Media, the chief city of which is Tauris, or Ecbatana; the province of Georgia, the chief city of which is Naxivan; the province of Gangea, with its chief city of the same name; Mazanderan, with its chief city Terki; Gilan, with its chief city of the same name; and Chirvan, the principal cities of which are Derbent and Baku.

The south-west division comprehends the pro-

vinces of C usistan, containing the cities of Schouster, and Casbin; the province of Irac Agem, containing the cities of Ispahan, Hamadam, and New J a; and the province of Curdestan, being p f the ancient Assyria, containing the cities of ova and Courmebad.

The sou ern division comprehends the province of Makera , with its chief city of the same name; the provin Kerman, with its chief city Gombroon; and the province of Farsistan, containing the cities of C s.

The eastern rehends the province of Chorassan, cities of Mesched, Esterabad, and ovince of Sablustan, containing the and Candahor, and the province its chief city of the same name.

It is observed of Pers nat it has more mountains and fewer rivers than any other country in Asia; the principal mountains are those of Caucasus, Ararat, and Tauris, and the chief rivers are the Oxus, on the north-east, which divides Persia from Usbec Tartary; the Kur, which runs through the north-west part of Persia; and the river Araxes. The seas on the south side of Persia are the Gulf of Persia or Bossora, the Gulf of Ormus, and the Indian Ocean. The only sea on the north is the Caspian or Hyrcanian Sea, which is more properly a lake, having no communication with any other sea; but the great extent of it, which is 400 miles in length, from north to south, and about half as broad, has occasioned its being called a sea.

The air varies considerably in different parts *this extensive* country; the mountainous parts *cold, but the* valleys are excessive hot, and the

coasts of the Caspian and Persian seas are reckoned very unhealthy. The middle of Persia, however, is much extolled for the purity and serenity of the air; but, for about two months in the year, in April and May, they are troubled with the Samiel, or hot wind, which blows for two or three hours in the day time, and of which mention has been made in the preceding chapter.

The soil of Persia is, in general, very barren, but where they can turn the water into the plains and valleys, it is not unfruitful. It produces wine and oil in great abundance; senna, rhubarb, and other drugs; together with a vast variety of delicious fruits; and some corn, but in no great quantities. The Persians have garden-stuff in great perfection. Here are also great quantities of fine silk produced, especially near the coast of the Caspian sea; and the inhabitants of this country have a fine pearl fishery in the Gulf of Bossora.

ANIMALS.

THE Antelope, according to Mr. Thevenot, is very common in Persia. It is a quadruped of the goat kind, and is shaped like a deer, has fine large black eyes, a long slender neck, and his horns grow almost straight up from his head, tapering gradually with rings at equal distances from each other. This beast is remarkable for its swiftness, on which account it is said to be seldom taken alive; but our author does not seem to represent the taking of it as such a difficult matter. He tells us they have a method of hunting the Antelope with a spe

chain, and lets the ounce go in pursu
prey. The ounce having got sight of t
lope, creeps softly towards him on his be
ing himself, if he can, behind the he
being come within a little distance, he t
or three leaps, and seizes the game. If
pens to miss his aim, he pursues no farthe
so ashamed, that the huntsmen can seldo
him hunt any more that day. The Pers
train up falcons to hunt the antelope,
the stuffed skin or figure of that animal, c
nose they constantly feed the falcons.
spied an antelope, they let fly two of
cons, one of which fastens just upon the
the creature, who endeavours to shak
enemy, whilst the bird flutters to keep
which hinders the antelope from running
well before him. However, if he ha
disengage himself from his first assailant,
con that is aloft stoops and supplies the
the other, which immediately points up ar

smooth shining hair, carry their heads high, are light and nimble, and move gracefully, on account of which qualities, they are kept for riding, and are much valued. The Persian oxen have a sharp pointed bunch on the back, near the neck, and the country people make use of them to ride upon, as well as to carry burdens.

The Persian Gulf has been long famous for a pearl-fishery. Pearl is a hard, white, and shining body, usually roundish, found in a shell-fish resembling an oyster, and ranked in the number of gems or precious stones. The formation of pearls has puzzled both ancient and modern naturalists, and has given occasion to several extravagant hypotheses. Pliny, Solinus, and others of the ancients, supposed them formed of the dew, which the fish imbibed every morning at the surface of the water; but this is manifestly false, the pearl-oysters growing fast to the rocks, and never rising to the surface. Others will have pearls to be the eggs of the fishes that produce them, but this does not consist with the phænomena; for they are found through the whole substance of the oyster, in the head, the coat that covers it, the stomach, and, in general, in all the fleshy and musculous parts; so that there is no reason to think that pearls should be in oysters, what eggs and spawn are in fowls and fishes. This indeed may be said, that as in a hen, there is a multitude of little eggs, in form of seed, some of which grow and ripen, whilst the rest continue nearly in the same state, so in each oyster, one pearl is usually found larger than the rest, and which ripens faster than the others; and sometimes this grows so large, as to hinder the oyster from shutting, in which case the fish rots and dies.

In the Memoirs of the French Academy, M. Reaumur, has a very curious piece on the formation both of shells and pearls, where he observes, that pearls are formed like stones in other animals, as those of the bladder, kidneys, &c. and that they are, apparently, the effects of a disease in the fish, deriving their origin from a juice, extravasated out of some broken vessels, and detained and fixed among the membranes. To evince the possibility of this, he shows that the shells of sea-fishes, as well as those of snails, &c. are wholly formed of a glutinous stony matter, ouzing out of the body of the animal; and therefore it is no wonder, that such animals as have vessels, containing a sufficient quantity of stony matter to build and extend a shell, should have enough to form stones, in case the juice destined for the growth of the shell, should happen to overflow, and burst forth in any cavity of the body, or among the membranes. To confirm this system, he observes, that the inner surface of the common pearl muscle, is of a mother-of-pearl colour in one part, and reddish in another; and the pearls found in this fish are likewise of two colours, exactly corresponding with those of the shell; which shows, that in the same place, wherein the transpiration of a certain juice had formed a coat or layer of shell of a certain colour, the vessels which conveyed that juice, being broken, a little mass or collection of it is formed, and, hardening, becomes a pearl of the same colour with that part of the shell to which it corresponds.

The perfection of pearls, whether round, ob*long, or irregular*, consists chiefly in the lustre

or clearness of the colour *, which is called the water. The white ones are most esteemed in Europe, but some of the Indians and Arabs prefer those which border on yellow. Some are of a lead-colour, others blackish, but all are liable to change in wearing, especially the white ones, which turn yellow in forty or fifty years time, and are of little value. Pearls have this advantage over precious stones dug out of rocks, that the latter owe their lustre to the industry of men, but the former are formed with that beautiful water which gives them their value; they are found perfectly polished in the abysses of the ocean, and nature has put the last hand to them before they are separated from the bosom of their parent.

It is to be observed, that what we call mother of pearl is not the shell of the pearl-oyster, but of another fish of the oyster kind, called *auris marina*, or naker. The inside of this shell is very smooth and polished, and of the whiteness and water of pearl itself, together with a beautiful mixture of red, blue, and green; and its outside has the same lustre after the first leaves have been cleared off by aquafortis and the lapidary's drill. Wens of pearl are certain excrescences, sometimes found in the bottoms of the pearl shells, which the lapidaries have the skill to saw off and join together, and use them in several works of jewelry.

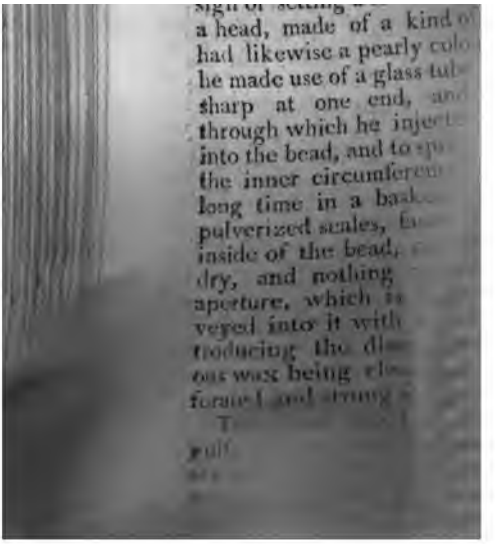
There is a curious method of making counterfeit pearls, which is owing to the Sieur

* The size, as well as the water, makes a great difference in the value of pearls. That mentioned by Tavernier, in the possession of an emperor of Persia, in 1668, was bought of an Arab for 32,000 tomans, which, at 7*l.* 9*s.* the toman, amounts to 110,400*l.* sterling.

Janin, and seems worthy to be described. artist having observed, that the scales o little fish, called the bleak, had not only al lustre of the real pearl, but that after beating to powder in water, they returned to their mer brilliance upon drying, he formed the sign of setting a little mass of it in the cavi a head, made of a kind of opal or glass w had likewise a pearly colour. For this pur he made use of a glass tube about six inches l sharp at one end, and somewhat croo through which he injected a drop of the m into the bead, and to spread it equally throug the inner circumference, he shook it gent long time in a basket lined with paper. pulverized scales, fastened by this motion t inside of the bead, resume their lustre as dry, and nothing remains but to stop up aperture, which is done by melted wax, veyed into it with a tube like that used in troducing the dissolved scales. The supe ous wax being cleared away, the beads are forated and strung for necklaces.

The most noted pearl fishery in the Per gulf, is near the island of Baharem, but t are several other pearl fisheries in the In seas, as well as those of America. They sometimes taken on the coast of Scotland, an other parts of Europe; but these are not c parable to those found near the Persian coast in any of the Indian fisheries. There are seasons of fishing for pearls, the first in Ma and April, the second in August and Septemi and during these seasons there appear, about above mentioned island, several hundreds fishermen's barks; each of which is prov

with one or two divers, who perform feats that are almost incredible. When the barks have cast anchor, which they commonly do in about five fathom water, the diver binds a heavy stone under his body, which is to serve him as ballast, to prevent his being driven away with the motion of the sea, and enable him to walk more steadily. Besides this he ties another stone to one foot, which makes him sink to the bottom in a moment; and he carries down with him a large net or bag, tied to his neck by a cord, one end of which is fastened to the side of the vessel. This net is intended for the reception of the oysters gathered from the rocks, and the rope is to pull up the diver when his bag is full, or he wishes to take breath. To prevent his hands from being wounded by the rocks or shells, he wears leathern mittens; and thus equipped he precipitates himself to the bottom, where he makes the best use of his time in tearing off the oysters, and cramming them into his budget. When he finds himself straitened, he gives the rope a pull, and holding fast by both hands the people in the bark draw him up, and unload him of his oysters, which sometimes amount to five hundred, sometimes not above fifty. The best divers, it is said, will keep under water for half an hour, and few of them less than a quarter; and this violent exercise they continue many hours without intermission. The water is usually very clear, so that the diver can easily see what he is about; but to prevent his being seen by ravenous fishes, he sometimes makes the water muddy; notwithstanding which the divers now and then fall a prey to these monsters of the deep; and of all the perils attending the pearl



method is found impracticable, the
the circulation of the blood in
pressing so strongly on the junc-
armour is made tight with lea-
there be the least defect in any of
rushes in and fills the whole
great danger of the diver's life.
bell is an engine contrived to re-
inconveniences, wherein the diver is
to any reasonable depth of
may stay there more or less time,
the size of the bell. The latest
in the diving-bell have been made
ious countryman Dr. Halley, and
of Stockholm. The Doctor's bell
eet wide at top, five feet at bottom, and
high, containing about sixty-three
, or near eight hogsheads, in its con-
This was coated externally with lead,
that it would sink when empty, and a
as distributed about its bottom to make
nd perpendicularly. In the top was
trong clear glass to let in the light from
and a cock to let out the hot air. Be-
a circular seat for the divers; and
bottom was suspended by three ropes,
for them to stand on. This machine was
d from the mast of a ship by a sprit,
was sufficiently secured by stays, and
by braces to carry it over-board clear of
and bring it in again. To supply the
air, when under water, there were two
olding each thirty-six gallons, and cased
to make them sink empty. These had
the bottom to let in the water according
was condensed in their descent, and

to let it again when they were drawn up from below. the top of the barrels was another hole, t ich was fixed a leathern pipe, long enough ang below the hole at the bottom, being down by a weight, so that the air, driven he water to the upper part of the barrels, ld not escape, unless the lower end of these es was first lifted up. These air barrels fitted with tackle, so as to rise and fall alte ely, like two buckets; and were directed i... ines fastened to the under at they came readily to the h g on the stage to receive t... e ends of the pipes above the ... er in the barrels, all the air inclu... part was driven into the bell, the wa... place.

One barrel, be ...mptied of air, was drawn up upon a s..., ...nd the other let down to be ready for use; by which method fresh air was furnished so plentifully, that the doctor tells us, he himself so was one of five who were together at the bottom in nine or ten fathom water, for above an hour and a half, without any ill consequence, and might have continued there as long as they pleased for any thing that appeared to the contrary. All the precaution the Doctor observed, was to be let down gradually, about two fathoms at a time, and then to stop and drive out the water that had entered, by letting in three or four barrels of fresh air; and being arrived at the intended depth, he let out as much of the hot air as the barrels would replace with *cold, by* turning the cock at the top of the bell, *through* whose aperture, though very small, the *air would* rush out so strongly, as to make the sea

bubble at the surface. The only inconvenience people complain of in descending, is a small pain in the ears, as if the end of a quill were forcibly thrust into them, which alternately abates and returns till they are got to the bottom, where the air continues of an equal density. By this means the Doctor found he could lay the bottom of the sea, just within the compass of the bell, so far dry, as not to be over shoes thereon; and the glass admitted so much light when the sun shone, and the sea was clear and calm, that he could see to write and read; and, by the return of the air barrels, could send up orders written with an iron pen on small pieces of lead, directing how he would be moved from place to place. At other times, when the water was rough and troubled, it would be as dark as night below; but then a candle might be kept burning in the bell, which was found, by experiment, to consume much the same quantity of confined air, as a man does, viz. about a gallon in a minute. This bell was so far improved, that a diver might be detached from it to the distance of eighty or a hundred yards, by means of a cap or head-piece, somewhat like an inverted hand-basket, with a glass in the fore part to enable him to see his way. This cap was of lead, made to fit quite close to the shoulders, and in the top of it was fixed a flexible pipe, communicating with the bell, by which he had air when he wanted, and which, being coiled round his arm, served as a clue to direct him back again to the bell.

After this invention, one would think little or *nothing* was wanting to the perfection of diving; but M. Triewald observing, that Dr. Halley's

ingenio achine could not be used without
conside expence, it requiring a large vessel
and a er of hands, bethought himself of a
smaller somewhat different in form, which
might be managed by two hands, and yet
answer a e purposes of the doctor's. It is true,
a man in arge bell has more air than in a less,
and conse ently should be able to subsist longer
on a larg han on a small quantity; but in M.
Triewald bell the stage is suspended at such a
distance hat when the diver
stands but just above the
water, r and fitter for re-
spiration p of the bell: and
yet when for the diver to be
wholly in ad of course in the
upper part, l, that when he has
breathed the hot air as he can, he may
then draw the cooler air the lower part, by
means of a spiral copper tube placed close to
the inside of the bell, to the upper end of which
tube is fixed a flexible one of leather, and to the
end of that an ivory mouth-piece, which the
diver holds in his mouth, and respires the fresh
air from below; and this he may do in any pos-
ture, as standing, sitting, bowing his body,
&c. This contrivance is the better, as it occa-
sions a circulation so necessary to the very
being of air, and its preservation for the use of
animals.

It must be acknowledged, that the diving-bell, with these late improvements, is a very curious machine; and yet it seems to have been outdone, *in some* respects, by an invention of the famous *Cornelius* Drebell, if all be true that we are told *concerning* it. He contrived not only a vessel to

be rowed under water, but also a liquor that would supply the want of fresh air. The vessel was made for King James I. and carried twelve rowers besides the passengers. It was tried in the river Thames, and one of the persons who was in the vessel when the experiment was made, told it to another who gave an account of it to the ingenious Mr. Boyle. As to the liquor, Mr. Boyle assures us, he discovered by a physician who married Drebell's daughter, that it was used as occasion required, when the air in the submarine boat was clogged by the breath of the company, and rendered unfit for respiration; at which time, by unstopping a vessel full of this liquor, he could presently restore to the troubled air such a quantity of vital parts, as made it useful again for a considerable time. The secret of this liquor Drebell would never disclose to more than one person, who communicated the preparation to Mr. Boyle; but that gentleman seems to doubt whether the virtues of the liquor were so effectual as reported.

The barks unload their oysters on the shore, and lay them in a great number of little pits, dug four or five feet square, raising heaps of sand over them the height of a man, which at a distance look like an army ranged in battle. In this condition they are left till the rain, wind, and sun, have obliged them to open, which soon kills them, the flesh rots and dries, and the pearls, thus disengaged, tumble into the pit upon taking out the oysters. The pits being cleared of the grosser filth, the sand is several times sifted to separate the pearls; but *notwithstanding* all their care, they lose a great *many*. When the pearls are dried and sifted

they ar… ised through a sieve according to
their si… and the smallest are sold for seed
of pearl… id the rest by auction to the highest
bidder.

VEGETABLES.

OF th… egetable productions of Persia, none
deserves … than the palm or
date-tree … t peculiar to Persia,
but grows … y, and other warm
countries. … p very high in one
stem, wh… than a foot in dia-
meter, t… is much thicker.
The wood is poro… hat which is most
solid has a coarse gr… its greatest singu-
larity is, that the heart of the tree is softest;
the outer parts being most hard and durable.
From the boughs, as the tree grows up, issue a
great number of small fibres, which cross one
another like network, and of these the people
make cords, and brushes for their clothes. Of
the leaves they make baskets, brooms, &c. and of
the branches all sorts of cage-work, and boxes
for packing up goods.

The palm-tree is chiefly propagated from young shoots taken from the roots of full-grown trees, which, if well transplanted and taken care of, will yield fruit in six or seven years; where, as those which are raised immediately from the stone, will not bear till about their sixteenth year. About thirty years after transplantation, the tree is in its greatest vigor, and continues so for seventy years longer, bearing clusters o

dates weighing fifteen or twenty pounds; but from that period it gradually decays, and usually falls towards the end of its second century.

The date or fruit of this tree is in a sort of sheath, which opens as it grows; and it is remarkable, that the male tree bears large clusters, full of a whitish farina, with which the young fruit of the female must be impregnated, or it never comes to perfection. This is done in Persia, according to M. Thevenot, by taking two or three blossoms of the male cluster, and inserting them in the sheath of the female; and Dr. Shaw tells us, that in the kingdoms of Algiers and Tunis they use the same method: but in Egypt they take a whole cluster of the male tree, and sprinkle the farina of it over several clusters of the other. As to the fruit or dates themselves, they are usually round, longish, and yellow, but frequently reddish on one side, of a pleasant sweet mucilaginous taste, having a hard stone with a furrow running its whole length, enclosed in a thin white pellicle. They are of various sizes, and are brought to us from different countries, but those from Persia exceed all others in largeness, taste, and colour. Dates are frequently used in medicine, being good against spitting of blood, diarrhœas, and all disorders of the reins and bladder; and they are proper in coughs, hoarseness, and pleurisies. But they are difficult of digestion, and cause pains in the head; for which reason those who feed much upon them, become scorbutic, and soon lose their teeth.

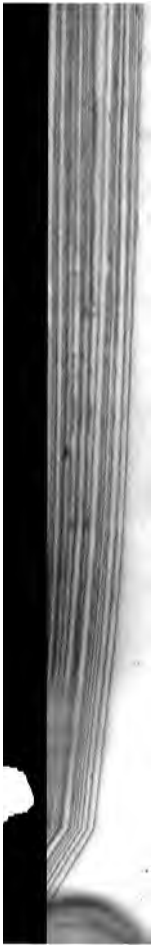
The pistachio or pistach nut is the product of a kind of *terebinthus* or turpentine-tree, growing in Persia and other eastern countries. The

fruit, with no other covering but its shell, resembles a small nut; but when wrapt in all its coats, it is of the size of a green almond. The kernel is red without, and green within, and its taste very agreeable. These nuts are used in ragouts, made into conserves, &c. and being heating, moistening, attenuant, and aperient, they are of service in medicine. They are principally used in obstructions of the lungs and liver; they strengthen the stomach, repress a nausea, excite an appetite, and afford good nutriment.

From these productions of the land, we must now proceed to consider a marine vegetable, called coral, which grows plentifully in the Persian Gulf. The ancients supposed coral to be a stone, but most of the moderns rank it among the number of sea-plants; and this opinion is now so well established, that all others seem almost precluded. M. Tournefort maintains that it multiplies by seed, though neither its flower nor seed be known; but the Count de Marsigli has discovered some parts therein, which seem to serve the purpose of seeds and flowers. Allowing coral then to be a plant, it has, in that quality, a root, whereby it is fastened to the rock on which it grows. These roots are covered with a bark full of starry pores, which traverse them from top to bottom. A little way from the root, the plant is divided into small branches, having white streaks therein, which seem to represent a kind of fibres. The extremities of the branches are softish, and rounded into little knobs, commonly divided into six cells, filled with a milky humour, *sharp* and astringent. And that nothing may be *wanting* to constitute a real plant, these round *tumours* are esteemed a kind of pods, containing

the seed of the coral; for it is said, that wherever the enclosed juice happens to be shed, and meets with a hard body to fix on, it carries fecundity along with it, and produces a coral-plant; whence it is, that in the cabinets of the curious we find some of it on pieces of earthen ware, shells, and other kinds of solid bodies, which chance has thrown in the way of the scattered seed. It seems a confirmation of this, that the foot, or root, of coral takes the exact form of the solid it grows to, and even covers it, like a plate, to a certain extent, which shows that it was originally a fluid substance; and we sometimes find the same substance lining the inside of a shell, which it could never have entered but in a fluid form.

Coral usually grows in caverns, or on the prominent parts of rocks at the bottom of the sea, but it vegetates the contrary way to all other plants, the root adhering to the top of the cavern, and the branches shooting downwards. Hence an objection naturally arises against the hypothesis that coral is propagated by seed; for as it grows with its head downwards, the seed, if it bears any, must, when come to maturity, fall to the bottom of the cavern. How comes it then, that this plant never grows at the bottom, where the seed falls, but always on the sides or tops of the clefts in rocks, whither it cannot be carried? To which it may be answered, that the seed of coral is probably so very fine as to be lighter than the water, in which it may likewise be buoyed up by the milky juice that surrounds it, which is of an unctuous nature. The consequence of this is, that those seeds which rise to the surface of the water, and there swim about at random,



perish and come to nothing;
which meet with crevices and
in their way, to fasten themselv
their tunicles, and flourish into a lit

Upon a strict examination of th
of coral, the Count de Marsigli
all its organism, with regard to w
sists in its rind; that the tubules of
a juice which fills the little cells,
the canals to the extremities of the
that this juice being petrified, bo
encompassing the coralline subst
these of the ends of the branches w
is not yet formed, makes the plan
crease in its dimensions.

There are three kinds of cora
and black, the first of which is n
esteemed. The red was formerly
cine, but is now scarcely ever pre
intelligent practitioner.

The time of the coral-fishery, as
from April to July; and the princ
it, besides the Persian gulf, are the
some parts of the Mediterranean
coasts of Africa and Europe. T
fishing is nearly the same in all pl
follows. Seven or eight men g
to tear up the coral from the roc
chine which is composed of two p
crossing each other at right angles,
weight at the centre to sink them
net at each end to entangle the c
quantity of hemp loosely twisted
down into the sea by a rope, and
along the sides of the rocks, the co
the prominent parts is embarrass

nets and hemp, and is drawn up by the fishermen, who, by the sudden breaking of the rope, are sometimes in danger of drowning.—Before the fishers go to sea, they agree for the price of the coral, which is sometimes more and sometimes less, a pound; and they engage, on pain of corporal punishment, to deliver the whole to the proprietors.

FOSSILS.

AS Persia is very mountainous, it abounds with metals and minerals, particularly copper, lead, and iron, and perhaps with gold and silver, but the Persians are too indolent to make such discoveries. They have likewise plenty of good marble; and near Bender-Congo, a sea-port on the Persian gulf, there are whole hills of sulphur, from whence it is dug up in masses, and sent, in considerable quantities, to the Indies.

In the eastern parts of Persia, is found a loose earthy substance, or marle, wherein nitre or saltpetre is lodged in imperceptible particles, as a metal in its ore, and is actually obtained from thence in great abundance. This earth is moderately heavy, easily crumbles to powder on handling, and melts freely in the mouth; but leaves a grittiness between the teeth, and a strong sensation of salt-petre on the tongue. Its natural colour is a pale yellow, but it is sometimes found whitish, reddish, or almost black, from a mixture of other earths amongst it, though the yellower it is, the stronger is the taste of the nitre.

It is proper to observe, that the nitre, or salt-petre of the moderns, is a different substance from the nitre of the ancients, which though it has been neglected, and not perfectly known for many ages, is found in several parts of Asia, thrown up in little hillocks, on the surface of the earth, in form of a coarse loose powder. This is what authors have usually called soap-earth, and might perhaps at this day, be made a profitable branch of commerce, not as suited to supply the place of our salt-petre, being of a very different nature, but as it would answer the purpose of pot-ashes, in the making of soap and glass. Dr. Hill has given very good reasons to think the substance he describes is the true nitre of the ancient Greeks, and the same that is mentioned by the prophet Jeremiah, who says, (chap. ii. 22.) "Though the sinner wash himself with nitre, yet his iniquity is marked before the Lord;" for this is evidently spoken of a substance that has an abstersive, or cleansing quality, and therefore is not applicable to our modern nitre.

The method of obtaining the salt from the above mentioned earth or ore, is by water, which does to it what fire does to the ores of metals. For this purpose, a large deep pit is prepared, well lined on the inside with clay, which being half filled with water, the earth is thrown into it, where it is broken, mouldered to powder, and all well stirred together. Having let it stand four or five days, they open a hole in one side of the pit, which lets out all the clear water into a channel, through which it runs into another wide and shallow pit, level at the bottom; surrounded by slight walls, except on the north-east side; and open at the top to the sun, whereby the water

gradually evaporates, and the salt it had imbibed from the earth shoots into small crystals, which are the rough saltpetre we receive from the eastern countries. This is the way of procuring the greatest quantity of nitre that is made in the world, so that this earth seems to be its most natural ore, though there are various other methods of obtaining it.

Philosophers generally allow the air to be impregnated with a volatile nitre, thence communicated to pinguious alkaline earths, and other substances adapted to receive it; and Hoffman affirms, that nitre may at any time be extracted from the air, by exposing it to an alkaline salt, in a place not open to the rain and dews. The winds blowing from the northerly and easterly points, contribute most to the generation of nitre; and it is observable, that the earth we have been describing, is always found on the sides of hills, facing those quarters. Earths moistened with the dung and urine of animals, as those of sheep-folds, stables, pigeon-houses, and the like, all afford more or less nitre; and in France, great quantities of this salt are annually made, by boiling in water the matter of old walls, plaster of ruined buildings, earths of places where animals have been fed, &c. which salt is refined, by boiling it three or four times, and passing it through several lyes.

There is another kind of salt called borax, whose composition, whether natural or artificial, seems, till of late, to have been little understood. However at present it is known, that in many parts of Persia, as well as in the dominions of the Great Mogul, and other eastern countries, there *oozes from the sides* of hills that abound with *metallic ores*, especially that of copper, a muddy

water of a bluish grey colour, sometimes
reddish, and sometimes greenish, but th
last dyes are only accidental. It is of a br
bitterish, and very nauseous taste, and has
times a bituminous matter swimming on
face.

This water, where it runs plentifully,
rected in its course into several wide an
low pits, where it is left to evaporate; bu
who have the care of the pits, are frec
putting in large quantities of the mud de
by the water, in its channel, or about the
of the spring, which they mix thoroughly,
ring it about, and from time to time, skim
bituminous substance. The whole being,
poration, and the addition of mud, broug
soft consistence, they throw over it, in the
the day, a large quantity of melted fat, and,
stirred it well together, they immediately
it with a light crust of dried vegetables
branches of trees, or the like, and over t
a thin covering of any common clay. Th
left to the action of the sun; and when it is j
by making trials about the edges, that the
ture is wholly evaporated, which is usu
seven or eight days from the covering of th
the coat of clay and the vegetables are re
and there appears a loose crumbly sub
which, being gently broke to pieces and
the loose earthy powder runs through the
and leaves behind it the salt, concreted fr
evaporated liquor. This is what we call
or native borax, and is in rude irregular
very foul, earthy and fattish, of a greeni
lour, and a disagreeable smell: but for m
and other uses, it is refined by a chemical

and when perfectly purified, is clear and transparent, like rock-crystal.

Borax is used in soldering and fusing of metals, and by the dyers, to give a gloss to silks. In Italy, the ladies use it as a cosmetic; and with us, it is of considerable repute in medicine, being incisive and aperient, and therefore effectual against diseases proceeding from an inspissation of the humours, and obstructions thence arising.

The turquoise stone is found in several parts of the east, but no where finer, or in greater plenty, than in Persia. This fossil, which from its beautiful colour has been always accounted a gem, is in reality no other than a copper-ore, and that far from one of the hardest kind. It is found in the fissures of stones that contain copper, either in single knobs from the size of a pea to that of a walnut, or in clusters ranged side by side, and forming large flat masses. Its colour is a fine pale blue, with some small mixture of green; and it is naturally of a smooth surface, so that it is often worn without any additional polish.

But there is another sort of turquoise, which is a quite different substance from the former, being the teeth or bones of animals, that have lain in the earth in the neighbourhood of copper-ore, till they have been tinged with deep blue spots and veins, which, when the bone is put into a gentle fire, diffuse themselves through the whole substance, and make it of a beautiful pale blue *. The finer and more perfect of either of

* There are several mines of these turquoises in France, and most of what are now worn are of this kind. An accurate observer may often trace the grain of ivory even in the finest of them; for some parts of the streaks of the bone having been harder than the rest, and received

these kinds of the turquoise are said by our jewellers to be of the old rock, and those that are less perfect and valuable, are called turquoises of the new rock; which distinction we suppose proceeds from what Tavernier relates of two mines of those names in Persia, the stones found in the latter being much less esteemed than those of the former. The great defect of all turquoises is, that in time they lose their blue colour, and become green, and then cease to be of any value; besides, they are easily counterfeited, and that so perfectly, that it is scarcely possible to discover the deceit.

The lapis lazuli found in Persia and other Asiatic countries is the most esteemed, though it is likewise to be met with in Africa and America, and also in Europe. This is frequently called azure stone, being for the most part of a beautiful deep sky-blue, but always variegated with a white matter, and adorned with veins of a golden colour. The yellow veins are very bright and glossy, and the white have been usually taken for a spar, but are really a debased crystal. It is found in irregular masses, from the size of a nut, to that of a man's head, and is capable of a fine polish, making, when wrought, a very beautiful figure. It is yet more beautiful, when the golden macasite is dispersed over it in distinct spots, and not in the form of veins, and

much less of the colour, are easily distinguished by their whitish cast. The heating of them, to diffuse the blue through the whole substance, is a matter of much ...y, for some of these turquoises require a greater ... of heat to bring them to their colour than others; ...he heat be too intense, it will take the colour ... away.

when the white matter is very pure and pellucid; in which state some naturalists suppose it to be the sapphire of the ancients. Perhaps this stone, like the turquoise, is only an elegant species of copper-ore; but be that as it will, it is polished and valued as a gem, and is sometimes used in medicine. The lapis lazuli of Asia likewise affords the painters that fine blue called ultramarine, which is one of the richest and most valuable colours used in painting. It is prepared by calcining the lapis in an iron pot or crucible, then grinding it very fine on a piece of porphyry, and afterwards mixing it up with a paste made of wax, pitch, mastich, oil, and turpentine. This paste must be washed well in clear water, to separate the colouring part from the rest, which precipitates to the bottom in form of a subtil, beautiful, blue powder. The water is then poured off, and the powder at bottom dried in the sun, which is the true ultramarine.

Those who prepare this colour have usually four kinds, obtained by so many different lotions; the first of which is best, and sometimes so fine as to be sold for eleven pounds sterling per ounce; whereas the last sort may be had for about twelve or fifteen shillings. The common Dutch ultramarine is a less valuable kind, being only lapis, or smalt, well grounded and pulverized. It is said the method of making this colour was first discovered in England, and that a member of the East India Company, having a quarrel with his associates, to be revenged of them made the secret public.

MEDICINAL SPRINGS,—EVERLASTING FIRE, &c.

THE most celebrated mineral waters are thos
of Baringe, about half a league from Tauris; an
those of Seid Kent about six leagues from th
same city. These waters are sulphureous, an
some of them boiling hot, whilst others are re
markably cold.

About ten miles from Assur, at the foot of
high mountain, lying north of Gambroon, the
are several springs both hot and cold, which a
much resorted to, for the cure of rheumatic pain
leprosy, and other cutaneous distempers: b
they are only used for bathing, as the water take
internally operates as a powerful emetic. N
person resides near these baths; but a few she
have been erected in the neighbourhood, for th
accommodation of invalids, who take care to fu
nish themselves with all other conveniences.

On the first Circassian mountain lying on th
south of the river Tereck, there is a well abo
forty fathoms deep, from which a stream of boi
ing water falls into a stone bason, and afterwar
rushes down a precipice near thirty fathoms in
the Tereck, in sufficient quantities to turn th
wheel of a mill. Near this hill are seven spring
of the same kind of water, and one which appea
impregnated with alum being so extremely aci
and astringent, that it cannot be borne long in th
mouth. At a small distance are several pit
dug in the earth, containing salt of the utmo
purity and brightness, which dissolves instan
taneously in the mouth, and leaves a very pu

gent sensation. Even in cold weather, the warmth of these wells produce the verdure and flowers of spring near their borders. About half a mile westward of this hill are seven wells of naptha, which the peasants use for their lamps, and to grease the axletrees of their carts.

In the neighbourhood of Baku, on the Caspian sea, is a phenomenon of a very extraordinary nature, called the *everlasting fire*, to which a sect of Indians and Persians, called Gaurs, pay religious worship.

It is situated about ten miles from the city of Baku, in the province of Shirvan, on a dry rocky spot of ground. Here are several ancient temples built with stone, and supposed to have been all dedicated to fire; and among the others there is a little temple in which the Indians now worship. Near the altar is a large hollow cane, from the end of which issues a blue flame, in colour and gentleness resembling a lamp, but seemingly more pure. The Indians affirm that this flame has continued ever since the flood; and they believe that if it were resisted or suppressed in that place, it would break out, and rise in some other.

At a short distance from this temple is a low cliff of a rock, in which there is a horizontal gap, two feet from the ground, near six feet long, and about three feet broad, out of which issues a constant flame of the colour and nature already described. When the wind blows, it sometimes rises to the height of eight feet, but is much lower in calm weather.

The earth round this place, for more than two miles, has this extraordinary property, that by *taking up* two or three inches of the surface, and

applying a live coal to it, the part so uncovered immediately takes fire, almost before the coal touches the earth. The flame makes the soil hot, but does not consume it, nor affect what is near it with any degree of heat. It is said that eight horses were once consumed by this fire, being under a roof where the surface of the ground had been turned up, and by some accident had taken flame.

If a cane, or tube of paper, be set about two inches in the ground, closed with earth below, and the top of it touched with a live coal, a flame will immediately issue out without consuming the tube, provided the edges be covered with clay. Three or four of these lighted canes will boil water in a pot, and are sometimes used to cook victuals. The flame may be extinguished in the same manner as that of spirits of wine. It smells sulphureous, like naptha, but is not very offensive.

In this neighbourhood are, also, some springs of hot water, which strengthen the stomach by bathing in them, and were formerly frequented by people of the first quality; for there are many noble remains of buildings, and an extensive burying-ground.

ANTIQUITIES.

THE principal remains of antiquity in Persia, are the famous ruins of Persepolis, a city which was the residence of the ancient kings of Persia, and was scarcely inferior to any city in the world in splendor and magnificence. The wealth of v

The Ruins of Persepolis.

is evident by the great plunder Alexander's soldiers made when he had taken it, and given it up to destruction, in revenge for the many cities of Greece which the Persians had destroyed; and by the treasure he himself seized upon, which amounted to one hundred and twenty thousand talents of gold and silver.

The royal palace was a structure of such beauty and magnificence, that perhaps it was never exceeded by any. It stood on a rocky hill, and took up fifty acres of ground; being surrounded, according to Diodorus Siculus, with a triple wall, the first of which was sixteen cubits high, the second double that height, and the innermost sixty cubits, all built of marble. The palace itself was of a square form, and on each side had brazen gates. The halls and apartments were exceedingly spacious and lofty, the walls of them adorned with noble sculptures, some of which still remain to testify its ancient splendor; and the cedar roofs shone with gold, silver, ivory, and other precious materials. The royal throne was of pure gold, embellished with pearls and precious stones; and the furniture of the chambers was rich beyond description; the bedsteads being of solid gold enriched with gems, and every thing else proportionably sumptuous. Its glory, however, did but procure its destruction, for at the great feast which Alexander held in it, he was persuaded by Thais, the Athenian courtesan, that it would be a noble exploit to burn so fine a palace; which, being heated with wine, he readily agreed to. Thus this superb edifice, together with the city, which for several ages had been the seat of the Persian monarchs, was soon reduced to a heap of ruins, which are still to be

seen about thirty miles to the north of Schir
and exhibit evident tokens of its former magn
ficence.

The lofty columns yet standing declare t
height of the fallen roofs; and the stairs sh
that the apartments they led to were much sup
rior to any thing in our modern palaces. The
magnificent remains appear as in a kind of a
phitheatre; surrounding mountains forming
half moon, as if it were to embrace them: th
are seated in a fine plain, that extends two leagu
in breadth, and near forty leagues in lengt
That superb edifice has the walls of three of
sides still standing. The front extends six hu
dred paces, from north to south, and three hu
dred and ninety from east to west; it is situat
at the foot of a mountain, anciently called t
Royal Mountain, where an ascent is formed b
tween some scattered rocks; beyond whi
there appear to have been formerly some oth
buildings.

The top of this edifice presents to view a pla
form of four hundred paces, extending from t
middle of the front wall to the mountain; a
along three sides of this wall is carried on a pav
ment of two stones, joined together, eight fe
broad: with respect to the height of the wall,
is in some places twenty-four feet. The ston
are black, harder than marble, some of the
finely polished, and many of them of such
amazing size, that it is difficult to conceive ho
such prodigious masses were ever raised by h
man industry.

The principal stair-case is placed between t
middle of the front and the northern end of t
edifice; it consists of two flights of steps, w

wind off from each other to the distance of forty-two feet at the bottom: these steps are only four inches high, and fourteen in breadth; there are fifty-five of them on the northern side, and fifty-three on the south; and there are several others under ground, that have been covered over by length of time, as well as part of the wall, which rises forty-four feet eleven inches high in the front. At the bottom of these two flights of steps is a single flight, extending fifty-one feet four inches from one to the other; from thence the two flights are carried off from each other, and return back from the centre, at an equal distance from the extreme parts of the top; and above these flights is a pavement of large stones, and another single flight of steps, seventy-five feet in width, answering to that at the bottom, and leading up to the grand entrance of the edifice. This stair-case has a very fine and singular effect, and is perfectly correspondent with the magnificent remains of the rest of the building.

On ascending the upper steps, a spectator sees before him, at the distance of forty-two feet from the front wall of the stair-case, two grand portals, and two columns. On the inside, upon a kind of pilaster, on each hand, is a large figure in basso relievo, which bears some resemblance to the sphynx. Each figure is twenty-two feet from the fore to the hinder legs, and fourteen feet and a half high. The faces of these animals are broken off, and their bodies much damaged; but what is most extraordinary is, the breast and fore part project from the pilaster. Indeed, it is impossible to know what these figures thus mutilated were designed to represent. On the upper part of the pilasters are charac-

relief, and rise to the height of fifty-four

At the distance of fifty-two feet sou
same portal, is a large bason for wate
of a single stone, twenty feet long, ar
teen feet five inches in breadth; and ra
feet and a half above the surface of
Proceeding southward from the porta
described, you see two other flights of
sembling the former; the one to the
other to the west. On the upper part
is embellished with foliage, and the repr
of a lion rending a bull, in bas reli
larger than life. From hence extends a
five feet in length, beyond the lower p
stair-case; and there is an interval of si
feet, extending to the western front, v
responds with the other, and has three
figures, one over the other, with a li
an ass, that has a horn projecting from
head; and between these animals an
figures, is a square filled with antique

trance into an open place paved with large stones, whose breadth is equal to the distance from the stair-case to the first columns, which comprehends a space of twenty-two feet two inches. These columns are disposed into two ranges, each of which consist of six pillars, but none of them are entire. At the distance of seventy feet eight inches, there were formerly six rows of other pillars, each row consisting of six: these thirty-six pillars were likewise twenty-two feet two inches distant from each other, but only seven of them are now entire: all the bases of the others however are standing.

At the distance of about seventy feet from these rows of columns, on the west, towards the front of the stair-case, were once twelve other columns in two ranges, each of which contained six, but only five are now remaining: the ground is covered with fragments of columns; and the ornaments that served for their capitals; between which are pieces of sculpture representing camels on their knees. On the top of one of these columns is a compartment representing camels in the same posture.

Towards the east are several magnificent ruins, consisting of portals, passages, and windows: the insides of the portals are adorned with figures in bass relief: these ruins extend ninety paces from east to west, and one hundred and twenty-five from north to south; and are sixty paces both from the columns and the mountains. In the middle of these ruins the earth is covered with seventy-six broken columns, nineteen of which still support their entablature; their shafts are formed of four pieces, besides the base and capital. At the distance of one hundred and

eighteen from these columns to the south, is an edifice at rises higher than any other part of the ruins, m its being situated on a hill. The front w which is five feet seven inches high on that is composed of a single range of stones, of which are eight feet deep; and the wall, ends one hundred and thirteen feet from east west, but has neither figures or any other orna nts: in the middle of the front, however, are ruins of a double stair-case, on the sides of v res; but rest of the building d of large and small portals, and i ved. The largest of these portals , and five feet two inches deep. st, two portals appear to the north, w niches or windows walled up. Under t the figures of a man and two women down to t nees; but their legs are covered with the earth at is raised against them: under the other gate is the figure of a man holding a lion by the mane. To the south is a portal and four open windows, each of which are five feet nine inches wide, and eleven in height, including the cornice; their depth is equal to that of the grand portals. The two sides of this gate are carved with the figure of a man having something on his head resembling a tiara. He is accompanied by two women, one of whom holds an umbrella over his head. On the inside, three niches are covered with ancient Persian characters.

There are two other gates to the west that are not covered; within one of these is the figure of a man fighting a bull; with his left hand he grasps a horn in his forehead, while with his right he plunges a dagger into his belly. On the other

side, the figure of another man clasps the horn with his right, and stabs the beast with his left. The second portal has the figure of a man carved in the same manner, with a winged deer that has a horn in his forehead.

Behind this edifice are the ruins of another, which exceed it in length by thirty-eight feet. It has also niches and windows, the former of which are cut out of single stones. A little to the south is a double flight of steps, separated by walls, embellished with small figures and foliage; farther to the south are subterranean passages, which appear to have been the remains of an aqueduct; and still farther to the south, are the remains of another edifice, which extend one hundred and sixty feet from north to south, and one hundred and ninety-one from east to west. Ten portals belonging to it are still to be seen; together with seven windows and forty enclosures that were formerly covered with rooms. In the middle are the bases of thirty-six columns in six ranges, and the ground is covered with large stones, under which were aqueducts.

There anciently stood another structure to the westward of the last mentioned building. On the ruins of the wall, which still rises near two feet above the pavement, are some figures of men in bass relief, each represented with a lance. The ground enclosed by this wall contains a number of round stones, that were the bases of columns. On the east side of these last ruins are the remains of a beautiful stair-case, sixty feet in length, resembling that of the front wall; but though most of the steps are destroyed by time, the wall that separates the two flights is still eight feet in height, and adorned with characters, and

figures a … as large as life. Columns were formerly …osed between this edifice and the other las… …ntioned: among these ruins are four portals, e… adorned on the inside with the figure of … n, and two women holding an umbrella o… …s head.

A litt… the north of the two last edifices, are two … …ls with their pilasters, on one of which i… figure of a man and two women, one of … …holds an umbrella over his head. Above th… figure with wings, which are … …des of the portico. Over the se… …s seated in a chair, with a staff … another stands behind him with … …d upon the chair. A small figure abo… …circle in his left hand, and points to … in his right. Under this portal are three … …s of figures, all of which have their hands lifted up: and over the third pilaster which remains, two women hold an umbrella over the head of a man. The earth is also covered with fragments of columns and other antiquities.

From hence we proceed to the last ruins of the structures, on the mountain. On the south side are two portals, under each of which a man is seated in a chair, with a staff in his right hand, and in his left a kind of vase. Behind him is another figure, which bears something on his head like the tail of a sea-horse, and holds a linen cloth in his right hand. Below are three rows of figures with lifted hands, four in the first, and five in each of the other two rows. Above these are several ornamental ranges of foliage, the lowest of which is intermixed with small lions, and the highest with oxen; and over them is a

little winged figure, which holds in his left hand something that resembles a small glass, and makes a signal with his right. These portals are ornamented with several other figures, of which a description might be tedious.

There are two ancient royal tombs near the mountain, one to the north, and the other to the south, both of them hewn out of the rock, and both noble fragments of antiquity. Their fronts are covered with figures and other ornaments; the form of both is nearly the same, and therefore a description of that to the north will be sufficient.

That part of the tomb on which the figures are carved is forty feet wide, the height is almost equal to the width below, and the rock extends on each side to the distance of sixty paces. Below, a range of four columns support the entablature on their capitals, each of which is composed of the heads of two oxen, as far as the breast, with the fore legs bent on the top of each column. The gate, which is surrounded with ornaments, is placed between two of these columns in the middle, but is at present almost closed up. Above the columns are the cornice and entablature, adorned with eighteen small lions in bass relief, nine on each side, advancing towards the middle, where there is a small ornament resembling a vase. Above the lions are two ranges of figures almost as large as life, fourteen in each range, armed, and lifting up their hands, as if to support the building above them; and on the side is an ornament somewhat in the form of a pilaster, with the head of some animal that has only one horn. Above this is another cornice ornamented with leaves. On the left hand, where the

position as those on the other side. At
tance below, and between these figures
nament that has some distant resembl
round pillar, is another figure on each
much impaired. Above on three steps
gure pointing at something with his right
holding a kind of bow in his left. Bel
an altar, on which an offering is made, fro
the flames are represented ascending.
altar appears the moon; and it is said,
was once a sun behind the figure, but n
is now to be seen. In the middle, and
this, appears a small mystic figure, that i
seen in several parts of the other buildin

Two leagues from these ruins is a pl
Noxi Rustan, where there are four anci
that nearly resemble those of Persepolis
are cut much higher in the rock. This
ceives its name from one Rustan, whos
there carved to perpetuate his memor
said to have been a potent prince of a

filled with large figures in bass relief; and on two of these tables are some traces of men fighting on horseback. Between these tombs are three other tables covered with figures, among which is an equestrian one, preceded by two others, and followed by a third, which is almost defaced; there are also some figures in the space between the two last works, and three under the third, two of which hold out their hands to each other: one of these is a woman, and both of them are half buried in the earth.

These tombs occupy an extent of two hundred and eighty paces; and at sixty paces distant from the first of them, there is a little square building. The figure of a man on horseback between the two tombs, and in the middle of the fourth niche, has his hair shaped according to the European mode, with a crown upon his head, and a pointed bonnet rising above it. He is dressed after the Roman manner, and has a large sword by his side, with the hilt in his left hand; his right is presented to a person before him; the third figure, which is also dressed in the Roman manner, opens his hands like a suppliant.

Three figures half buried appear on the side of the third tomb, and two of them have their hands placed in a kind of circle. That in the middle, which is on horseback represents Rustan in a Roman dress; he has likewise a bonnet, and an ornament like a crown, with flowing hair, a large beard, and his left hand on the hilt of his sword. Before him is the figure of a woman, with flowing hair, and a crown, dressed like a Pallas, and supporting part of her drapery with her left hand. The third figure represents a military man with a tiara on his head, and his left hand grasping the

than the ground, and so broad, that four men may walk upon it a-breast.

At the south end of this square, is the royal mosque, built in form of a pentagon, with a large court before it, and a portico round it, adorned with a vast profusion of gold and azure, the whole inlaid with enamelled squares, and having a frize round it, on which are written several passages of the koran, in large golden letters. Going through this noble portico, we come to a beautiful bason of jasper, supported by a pedestal of the same stone, eight feet high, with steps to it to come at the water. The dome of the mosque is one of the finest pieces of Persian architecture, and is so high, that it may be seen at a great distance.

The royal palace is certainly one of the most spacious in the world, being near a league and half in circumference. Its grand portico is on the west side of the square abovementioned, is very lofty, and all of porphyry. The threshold at the entrance is of a greenish marble, about five or six inches high, which the Persians revere as sacred, so that they always step over it, and whoever dared to step upon it would be punished. The gate is also esteemed sacred, and those who have received any favour from the emperor, go and kiss it with great solemnity, praying aloud for the prosperity of their prince; and the emperor himself out of respect, never goes through this gate on horseback A few steps beyond the portico, are two large halls; in one of which, the president of the Divan, administers justice, and the other belongs to another great officer of state. On the sides of these are two smaller halls, which are called guard-rooms, as being designed for that use; but Sir John Chardin says, there is no guard kept there in the day-

time d those placed to watch there in the nig
sleep quietly as in their own houses. This po
tico same author tells us, is a sacred asylu
from ence those who take sanctuary ther
can removed by any person but the emper
h

the portico, a long avenue leads
man acious buildings, which serve for war
hous nd shops, where all sorts of work a
done the emperor's household. On the rig
hand y, and adjoining to
is the consisting of sever
large room. There are many oth
halls, each some particular us
and built ame manner. They
stand in the a garden, are arch
over, and on ave a row of piazza
Most of them have e bason of water in t
middle, and the walls are lined with jaspe
eight feet high from the floor; from whence,
the very centre of the arch, there is nothing
be seen but niches, filled with a thousand diffe
ent figures that seem to be incrusted into t
wall, and composed of crystal, agate, ambe
porcelain, and other beautiful materials.

Near the warehouses stands the most sum
tuous structure in the whole palace, consistin
of a large hall, raised five feet above the lev
el of the garden, and whose cieling, which is
mosaic work, is supported by eighteen columns
thirty feet in height, wreathed and gilded. C
each side of this hall, there is another, but n
so large, and a third behind it, which has
cieling like the former. In the middle of t
great hall, are three basons of white marbl
raised one above another, in form of a pyram

which the lowest is square, and ten feet in ameter, and the other two of an octagonal ure. The king's throne is placed under a kind alcove, twelve paces in length, and eight in eadth; and here he gives audience to foreign inisters, in the most pompous manner. The alls are adorned with paintings, representing e battles of Abbas the Great, against the artars, and with Moorish works, in gold and ure.

There are two other large apartments, each nding in a particular garden, the one almost ke that last described, and the other two ories high, consisting of chambers, galleries, lconies, &c. with basons and water-spouts most in every room: and in these apartments e king holds his assemblies. The walls that rround these gardens, are of earth, ten or elve feet high, above which there is a kind of llery, used only by the king, through which he es to other parts of the palace, without being en.

To the women's apartment, or haram, there e four large avenues, one from the royal square, other opposite to that, a third near the kitchens the palace, and a fourth which is entered by ne but the king himself. The first avenue is ut in by a high portico, adjoining to which are ree spacious halls, the two first whereof the ficers of state may enter, but the third is ac-ssible only to the eunuchs. This portico has ps round it, on which the eunuchs sit who are duty, ready to receive the messages of those thout, and carry them to those within; for eunuchs are not suffered to enter the inner-st parts of the haram. After passing the

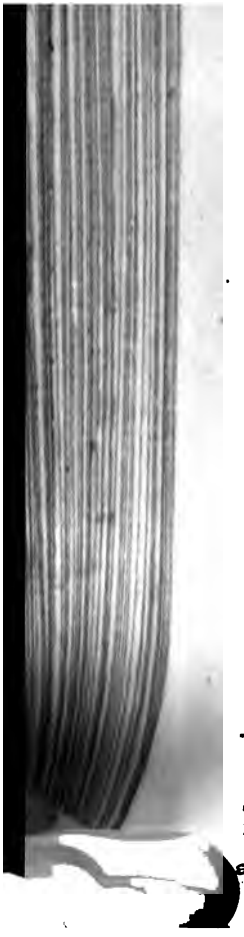
of the squa , is a large dome, with a cupola at top. T place, which is designed for the devotion of e *vakeel* or regent, is lined throughout with w te marble, ornamented with artificial lapis la. li, and occasionally lighted by three large silve. lamps. This mosque has, also, several deta hed apartments, with places for ablutions; a. d, at a little distance, on the outside, are some handsome buildings, appropriated for the residence of mullahs, dervises, and other religious men.

In the city o ce, of which Mr. Hanway has ing description, "The entranc.. o. avenue of lofty trees, is about thr yards long, and fifteen broad; and nd it is nearly an English mile and a ..... nference, having one entrance by an arch ite. Within the gate are four spacious squ...., planted with tall trees, and rendered peculiarly pleasant by some fountains, and streams of water. The apartments are ornamented in the Indian style, and the cielings are formed into small squares, embellished with moral sentences, in very legible characters. Most of the windows are of thick coloured glass, made transparent, and painted with such art, that it seems actually cut into the several figures it is designed to represent. Some of the floors consist entirely of hard earth, and others of a composition of beaten stone; but these are all covered with rich carpeting.

"The haram of this palace consists of a square, surrounded by brick walls, about thirty feet high, and two feet and a half thick. Within are four *tinct* apartments, lined with stucco-work, ated with birds and flowers of different mag-

nitude, and ornamented with looking-glasses, in small squares of various dimensions, set into the walls. In some of these rooms are fountains, to refresh the air; and there are, also, some subterraneous apartments admirably contrived for coolness. Near the haram is the eunuch's apartment, remarkable for having but one door, and that a very strong one."—Mr. Hanway was not permitted to see the apartment where the *shah* kept his Casbin treasury; but he was told, that it contained above twenty millions of crowns, and that part of it was in large ingots of gold, run into cavities in the earth, the better to secure it from plunder.

At Ashreef, on the Caspian sea, is another palace which deserves the attention of a traveller. Over the gate which forms the entrance are the arms of Persia, viz. a lion, with the sun rising behind it, alluding to the strength and glory of the Persian monarchy. Within this gate is a long avenue, bordered on each side by a range of apartments for the royal guards. The next gate opens into a garden, in the middle of which is a pretty canal, with four water-falls, about an ell high, thirty yards distant from each other, and each having a small bason and fountain. These falls must produce a very pleasing effect; for, on the side next the stream, there are nearly a thousand holes, to fix candles at equal distances; and, at the head of these is a beautiful stone bason, about six feet deep. At a little distance from the bason is a sumptuous aivan, or hall, ornamented with gold flowers on a blue ground, and hung with several portraits. On the sides of the aivan are several small apartments, and behind it three cascades, falling



wood.

The garden is laid out in w
large pines, orange trees, &c.
water running between them.
says Mr. Hanway, " I was co
ther garden, much in the sam
stood the haram. There was
yet, being the women's apartn
sidered sacred, and we were
approach it. Before it were
water, a square, with marble
corner, and some cascades; y
of prodigious size rose from
shaded the whole with its ex
We then proceeded to a ba
dedicated to a grandson of Ali
spect to this place, we were d
swords at the door; but the i
niture, except a number of ca
heaps; and the paintings, the
an European artist, were only c
a voluptuous Mahometan."

" In a fourth house and garde
the spring that supplied the g
palace with water. Here wa
tolerably well painted, and th
vered with Dutch tiles, as hi
At a short distance from this, i
seemingly intended for an obs
whole commands a delightful
adjacent country, together w
sea, and the great mountain
Demoan."

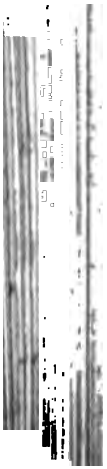
The citadel of Shiraaz, buil
a square of eighty yards circ

with round towers, and encompassed with a dry ditch, about sixty feet deep and twenty broad. Here Jaafer Khan, king of the southern provinces, resides; and it also serves, occasionally, as a state prison.

Opposite to the citadel, in a spacious square, is a gallery where the Khan's music, consisting of kettle-drums, trumpets, and other instruments, plays regularly every morning and evening. One side of this square leads to the great mosque, and the other leads to the *Dewan Khàna*, or chamber of audience, to which you are conducted through an avenue, bordered on each side with a species of sycamore tree. The room is of an oblong form, with an open front; the inside, about one third up the wall, is lined with white marble from Tauris, and the cieling and other parts are ornamented with a beautiful enamelled work, in imitation of lapis lazuli. Here are three handsome fountains, and several portraits tolerably well executed.

In the centre of Shirauz is a large building, called *Shàh Cheraàg*, or the king's lamp, and considered as a place of the greatest sanctity, being the mausoleum of the mother of an Imaum; it is undoubtedly a monument of antiquity, but the date of its foundation cannot now be accurately determined.

About two miles from Shirauz stands the tomb of Hafiz, one of the most famous and deservedly admired of the Persian poets. Here is a magnificent hall, with apartments adjoining, in the middle of a large garden; and, in front of the apartments, is a stone reservoir, with a beautiful fountain in the centre. Under the shade of some cypress trees of extraordinary size and



they always speak in the highest terms and veneration, and to whose mer make plentiful libations of the delicio Shirauz.

The tomb of Sadi, another celebra who flourished about five hundred and ago, is also in being, though in a ruin tion. It is a large square building, at end of which are two recesses in the w on the right hand is the tomb of Sad stone, six feet long, and two feet a broad. On the sides are engraved se tences, in the old Nushki character, the poet, and his productions; and or is placed a manuscript copy of his wor inspection of occasional visitors.

At a little distance from the tomb stands a noble building called *heft tus* bodies; having been erected in comm of seven dervises who came from a gre to reside on this spot, and there cor

ing up his son, and another of Moses attending the flocks of his father-in-law at Midian. Over the doors are the portraits of Hafiz and Sadi at full length; that of Hafiz represents a man about thirty-six years old, with a ruddy complexion, and a large pair of whiskers; and that of Sadi is the figure of a venerable old man with a long beard, habited in a religious dress, and holding a small crook in his right hand, and a charger of incense in his left.

Among the remarkable buildings at Shirauz are some places called *zoòr khàna*, the house of strength, to which the Persians frequently resort for the sake of exercising themselves. These houses consist of one room, the floor of which is sunk about two feet below the surface of the earth, and the light and air are admitted by several small apertures, perforated in the dome. In the centre is a square terrace of earth, well beaten down, and on each side are raised alcoves for the accommodation of the musicians and spectators. When all the competitors are assembled, each man strips himself to the waist, puts on a pair of thick woollen drawers, and takes in his hands two wooden clubs, which he moves backward and forward to the sound of the music, stamping with his feet at the same time, and straining every nerve, till he produces a very profuse perspiration. After this exercise has been continued about half an hour, the master of the house (who is distinguished by the appellation of pehlwaùn, or wrestler) makes a signal, on which they all lay aside their clubs, and, joining hands, begin to move their feet very briskly in time with the music. They then commence wrestling, but previously to this trial of skill, the master of the house reminds the

candidates, that as they are all met in ha
and friendship so ought they to depart; a
in the contest they are about to undertak
should not indulge any malice or ill will, it
only an honourable emulation, and not
tentious brawl. The master of the house
ways the challenger, and being accustomed
exercise, he generally throws each of the
pany two or three times successively. The
tators pay about three pence English on th
mission; but for this sum they are provide
coffee and a pipe of tobacco.

The baths, in Persia, are extremely c
dious, and sufficiently curious to excite the
tion of a stranger. They generally con
two spacious apartments, one of which is u
undressing, and the other forms the bath
the sides of the first are stone benches, raise
two feet from the ground, and covered wit
and carpets. From hence a long narrow p
leads to the bath, which is a large room
octagonal form, with an open cupola, for t
mission of light and air. Here are severa
platforms of wood on which the Persians p
their devotions previously to bathing. At t
per end of the room is a stone reservoir of
heated by stoves; and adjoining is another
of cold water, to accommodate the bathers.
in the morning, a servant ascends to the
of the house, and sounds a horn, to give
that the bath is ready. The time for the
bathing is from day break till four o'clock
afternoon; and that for the women lasts fro
till midnight. When the ladies are abo
commence their bathing, the male servan

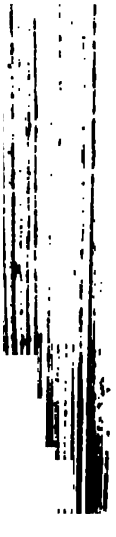
the bagnio withdraw, and are succeeded by girls.

The Persians are more scrupulous than any other nation in permitting foreigners to enter their baths, and the keepers of the bagnios excuse their strictness in this respect by alledging, that if they were known to admit a *ferengy* or Christian, they should inevitably lose both their custom and reputation.

During the spring, the Persian baths are decked out in great finery, a custom distinguished by the natives under the name of *gul reazee*, or "the scattering of roses," from the profusion of those flowers strewed in the apartments. This ceremony generally continues eight or ten days, during which time the dressing room is decorated with paintings, looking-glasses, and streamers; and the guests are entertained with music and refreshments, at the expence of the master of the hummum.

The Persian grandees have bagnios in their own houses; and some of a lower rank, who have them adjoining to their habitations, reserve them to themselves at certain times, but let them out to others, on condition only of keeping a constant fire, with the requisite vessels for bathing.

To give the reader some idea of the Caravanseras or inns of Persia and other eastern countries, it may not be amiss to describe the royal one at Cashan, which, according to Sir John Chardin, is the handsomest not only in that city, but in the whole Persian empire. It is a square building, every side of the court or area within being two hundred geometrical paces. It has two stories, with a sort of antichamber below, that runs the *whole length* of two of the fronts, railed about the



The under part of this caravans
large stables, rooms for servants
storehouses, and lodgings for the
the country-people who bring their
ket; and behind all there are la
The founder of this magnificent ca
Abbas the Great, and adjoining to
royal palace, and another designed
of ambassadors, both erected at th
the same monarch.

It must be observed, that most
vanseras in the cities of Persia an
built in this quadrangular form, ha
running round them, into which
open, like many of our great inns
In one respect they resemble monast
have a little mosque belonging to
apartments are like the cells in the
religious houses. When a mercha
one of these caravanseras, he has
but apply to the director or intendan

mewhat different from those in the cities. hese are often erected in dry, barren, desart aces, and some of them are furnished with ater from a great distance, and at a vast exence, there being no caravansera without its ell or cistern. As they are designed for the reeption of companies of merchants travelling toge-er, with their camels, mules, merchandize, &c. ey are always large buildings, long or square, aving the appearance of a barn, without any istinct rooms or partitions.

ARTS, MANUFACTURES, &c.

THE Persian joiners are reckoned very ingeious, in composing all sorts of inlaid and mosaic ork; and, in constructing noble ceilings, of ose kinds which are all fitted on the ground, and en raised up to the top of the building. The ersians are also well skilled in the art of turng, though they have no lathe for that purpose, s we have, but only a trendle, to which they asten the piece of wood, or whatever they intend o turn. The piece is turned about by a thong hat goes twice round the trendle, which a boy olds with both his hands, pulling first one end nd then the other; but if the piece be small, the workman needs no assistance, for with one and he turns the axis with a bow, and with he other he holds the wood. They turn metals s well as wood; but in that business they are far nferior to the European workmen; and they are tter strangers to the method of turning an oval. They lay on lacker very neatly, the violent mo-

tion turning-instrument melting it with
the l... fire; and by rubbing it with a co
cloth little oil, they give their work a w
d e, which never fades, nor is the la
s aling.
sian artists excel in all sorts of eml
d cially those of gold and silver, ei
o. ilk, or leather. In this sort of w
th... l even the Turks, whose stitching
embro... we so much admire. Their lea
seams, e-trappings among
rest, are s... th, that one would
them for en... e gold and silver th
they use is s... l, that it looks like
when it is wrought, ilk not appearing in
least.

Another trade in which the Persians exc
that of leather-dressing, a great deal of wha
call Turkey leather being made in Persia;
they are particularly skilled in the preparati
shagreen, which they send to the Indies
Turkey, and other neighbouring countries.
is a kind of leather covered with little rou
grains, very close and hard, but being steepe
water it becomes soft and pliable; whence it
great use in covering cases, books, &c.
prepare it, when the skin of the animal is
flead off, it is stretched out, and covered
with mustard seed, or a seed much like it, w
being bruised upon the skin, is exposed for
days to the weather, and then tanned.

The Persians make a sort of earthen w
which is one of their most curious manufact
Its grain is so fine and transparent, that it
not easily be distinguished from china; na
is said the Dutch mix the Persian ware

t of China, and import it into Holland. This re they have a method of enamelling very beau- lly, with a composition made of glass and ibles pounded small, and the addition of other tallic or mineral matters to give it the colour uired. The workmen ascribe to the water the ss of the colour, and say there are some wa- s that dissolve the colours and make them ead, whereas there are others that contract fix them. The pieces which the Persians ke best are the enamelled tiles, painted and cut in imitation of mosaic work; and, indeed, hing of that kind can be more bright and lively, more finely and regularly drawn. This Per- n ware will bear the fire, so that one may boil ter in it without breaking; and it is hard ugh to make mortars for grinding colours or er materials.

The armourers in Persia make very good wea- s, especially bows and sabres. Their bows made of wood and horn laid over one another, l covered with sinews, and over that with the k of a tree very sleek and smooth; after which y are painted and rubbed with an excellent nish. The bow-strings are of twisted silk, ut the thickness of a large quill; and the vers are made of leather embroidered with d and silk. Sir John Chardin says, they forge blades of their scimetars or sabres cold, and fore they dip them, they rub them with tallow, , or butter, to hinder them from breaking. ter this they temper them with vinegar and pperas; and the Indian steel, which they com- nly use, being fuller of veins than ours, is er for damaskeening, in which art the Persians rwise excel. Tavernier says, they are exqui-

sitely skilled in damaskeening with v
that they have their steel from Golcon
is the only sort proper for that purpose.
is put in the fire to temper, they give i
rate redness, like that of a cherry; a
of quenching it in water, they only v
a wet linen cloth; for if they gave it
degree of heat that we do to ours, it
come as brittle as glass.

There are several other manufactur
and steel, wherein the Persians suc
well, and particularly saws, which the
bright as a looking-glass. They likev
good razors, and shave with great dext
their scissars are also good, though sha
rently from ours, being hollow on the in
gutters, which they say, makes the
the two blades join closer, and cut
ter. Their mirrors are generally of
convex, though some few are concave
air is dry in Persia, these mirrors never r
their brightness. They have, indeed,
glasses like ours, but not near so many
mirrors of metal, which they prefer o
counts: first, because they are more l
being not liable to be broke by falling
condly, because glasses become useless
are once unsilvered, and the method of
glasses is unknown in Persia and oth
countries. Add to this, that quicksil
or comes off the back of looking-gla
than in Europe, by reason of the d
[illegible]

The art of dying seems to be bett
[illegible] in Persia than in Europe, the
being more bright and lasting; but

so much owing to the superior skill of the workmen, as to the air and climate of the country, which, being dry and clear, causes the colours to appear more lively. It may likewise be ascribed to the strength and goodness of their dying ingredients, many of which being of their own growth, they have them in the greatest perfection.

The Persians have good manufactures in cotton, goat's and camel's-hair, yarn, and especially in silk, which is the staple commodity of Persia. The natives have particularly applied themselves to the working of it, and it is what they are best skilled in, and in which they have the most considerable manufactures. Besides taffeties, tabbies, satins, and silks mixed with cotton, or with camel's or goat's hair, which are made all over Persia, they have at least a hundred sorts of single brocade: but the double brocade, which has both sides alike, is the richest and most valuable of any that is made in the East; and the same may be said of their gold velvet. All the Persian stuffs are very durable, and where there is gold or silver in the work, it keeps its colour and lustre to the last. The best looms and workmen for these stuffs are at Yesd, Cashan, and Ispahan; those for carpets are chiefly in the province of Kerman, which are the best of any in the world, and are what we commonly Turkey carpets, as well as those manufactured in the Turkish dominions. Most of the goat's-hair stuffs are made in Hyrcania; and the Persians likewise make and stain some calicoes, but they are not to be compared with those of the Indies.

As to architecture, there is no country in the world where the workmen are better skilled

in making domes and arches, the coverings of their houses being generally vaulted.—These vaults indeed are low, because they commonly make terraces on the top, filling the spaces between the cupolas, and making them level, that they may take the air, or lie upon the terrace when the season permits. The walls of their houses are generally of brick, the inside of which they overcast with mortar, then put on a layer of fine plaster, and afterwards whiten it, or do it over with talc, blended with lime, which gives a glass to the walls and arches, making them look as if they were silvered. Painting is the most usual ornament; and if they have any carving, it is seldom any thing but flowers and foliage. The windows of the houses belonging to the common people are only lattices, but those of noblemen have sashes, the glass of which is thick and waved, to hinder people's looking in, and the squares are of different colours, some red, some green, some yellow. The Persians have generally a contrivance on the tops of their houses to let in the fresh air; and even in the meanest houses there is a bason of water, built of brick, and overlaid with a cement which in time becomes as hard as marble. This cement is made with very fine ashes mixed with half the quantity of quick lime, and with a kind of down growing on the top of certain reeds, instead of which they sometimes use very fine flocks, or kid's hair. This composition is proof against water, and even against fire, but frost cracks it and makes it peel off; to prevent which, they drain the basons in the *winter*, fill them with leaves, and cover them with mats or carpets.

STOMS, MANNERS, GOVERNMENT, AND RELIGION OF THE PERSIANS.

THE modern Persians, according to the best authorities, are men of a good stature and agreeable features; but the Gaurs, or ancient Persians, who inhabit the southern provinces, are ill-shaped and clumsy, with a rough skin and olive complexion.

The women, though greatly inferior to those of Circassia, are generally handsome; and those in the vicinity of Shiraaz have at all times been celebrated for their elegant shapes and sparkling eyes. They usually rub their eyebrows and eye-lids with the black flower of antimony, which is supposed to add an incomparable brilliancy to their natural lustre.

The higher class of Persians wear a sack of cashmere wool wrapped about their heads in the form of turbans; some of which are so extremely fine as to cost about twenty-five pounds sterling. They have also cloth caps, generally of a crimson colour, which rise to the height of eleven or twelve inches, and terminate at the top in four corners. Their ears are always left bare, and are generally pressed down by the weight of their caps. Their heads are closely shaven; but their beards usually reach up to their temples. Next their skins they wear a shirt of coloured silk or calico, which has an open bosom, and fits close to the arm, but has neither collar nor wristbands. They have also drawers which reach not half way down their legs; loose stockings of woollen cloth; a vest, girt with a sash, and

in the market place, turn their backs till women are past; it being deemed the est breach of good manners to look at

s said, that the Persians are of a fiery dispo-, and very sensible of affronts; though in y they are friends to the virtue of placability, pparently surpass the Christians in the duty signation. They are allowed to possess a derable share of national bravery; but their ent wars, and the ill consequences of their nical government, have much depraved their nt urbanity of manners, and introduced a peculiar to the lower class of people.— n two persons begin fighting, it always s a great crowd, who generally enter into ontest, and the whole becomes a scene of lt and confusion, till the combatants are d, by order of the *dàroga*, or judge of the e.

e Persians are generally temperate, and with ct to diet, they seem to be more in a state ature than the Europeans. They always at day-break, in order to perform their de-ns; after which they breakfast on grapes, , cheese, and a cup of strong coffee, with-ilk or sugar; and then the calean, or pipe, roduced, the smoke of which is contrived drawn through a bason of cold water. hen the sun declines from the meridian, they up their second prayer, and, soon after-, take their dinner; which usually consists urds, bread, and a variety of fruits.— third hour of prayer is four in the after-

er the performance of their fourth devotion,

...t, the principal meal is pre...
...y consists of pilau, coloured with ...
...curry, and served up with a fowl, ...
...of kid. Sherbets of different sorts are ...
...ered, and the meal concludes with an ...
...dessert. The family then seat themselves ...
...; and entertain each other either by rela...
...es, repeating passages from the work...
...most celebrated poets, or playing at ...
...s kinds of games.—The fifth or last pr...
...offered up about an hour after supper.
Mr. Hanway, having been invited to ...
...th a Persian of distinction, obtained an ...
...llent opportunity of satisfying his own cu...
...ity, and of presenting his country with s...
...musing intelligence. His description of the ...
...ertainment is as follows: — "Supper being ...
...nounced, a servant entered with a bason of wa...
and a napkin hung over his shoulders. He w...
to every one in the company, and poured w...
on their hands to wash. In the court-yard ...
a lamp, which was supplied with tallow; an...
the middle of the room, upon the floor ...
one large wax candle, which they snuffed ...
scissars, into a tea-cup of water. A larg...
ver, in form of a tea-board, was set for ...
person, covered with a plate of pilau, in ...
was a small quantity of minced meat, m...
with fruits and spices. Plates of comfi...
also served up, with cakes of rice, an...
of wheaten flour, sprinkled with the ...
poppies."

These cakes are made thin, that the ...
easily broken with the hand, and ev...
is so prepared, that it may be divid...
fingers; for the Persians reckon it an ...

ut any meat after it is dressed. They sit
n on the floor, cross legged, at their meals,
a cloth is spread on the carpet. The com-
people at Ispahan seldom dress their vic-
s at home; but, when they have shut up their
s, they go to an eating-house and purchase
u* for their families. It is said, that the Per-
s, instead of shutting their doors at meal-time,
te every person who calls at their houses to
ake of the repast; remembering to this day
hospitality of the patriarch Abraham, and ob-
ing that if he had been of a churlish dis-
tion, he would probably have missed the op-
unity of entertaining three angels.

their conversation, the Persians aim much at
ance, and are extremely fond of repeating
me passages from the works of their most ce-
ated poets; a practice universal from the
est to the lowest; for those who have not the
ntages of education, are enabled to bear their
in conversation, by repeating what they have
d on former occasions.

their common discourse, they use so many
avagant and hyperbolical compliments, as
ht inspire a stranger with an idea that every
on he addressed was willing to exhaust his
ures, or even lay down his life in his service;
though these compliments have frequently
eaning, it must be confessed that the gene-
behaviour of the Persians would do honour
e most polished nations. They are, invariably,
eous, civil, and obliging to all strangers,
exhibit none of those religious prejudices

*Pilau is boiled rice well buttered and seasoned,
usually served up with fowl or boiled meat.

which are so prevalent in every ot
country. Anxious to acquire, and
municate intelligence, they frequ
with travellers respecting the ma
toms of their respective nations;
gard to hospitality, they uniform
every meal which is shared w
brings down a blessing upon th
Freedom of conversation, howeve
known among the people, for t
governors have enslaved their m
their bodies, and the observatio
have ears," is proverbially in the
one.

The ancient Persians are said to li
children the most profound reve
but, according to the concurring
modern travellers, the present
notorious liars; uttering the most
sities with an air of studied gravity
acknowledging that they think the
a lie, provided it enables them
advantageous bargain, or produc
nefit to themselves.

The notion which the Persian
that women were created only
sure, and the continuance of th
vents their being involved in the d
such as losing their senses for the s
object, &c. They are sometimes
trayed into improprieties of conc
count, and jealousy is so prevalen
that there is no other nation wh
are guarded with such unremit
for though a Persian husband s
greatest indifference for his wif

em the disgrace of her imprudence altogether
upportable; and as both the honour of himself
d his wife would be for ever forfeited by her
pearing in public, he must consequently keep
r apartments strictly guarded. They also jus-
y their conduct in this particular by observing,
at their prophet was heard to say, in his last
omments, "Take care of your religion and
ur wives."

This confinement of the Persian ladies, how-
er, is not very intolerable, as they are per-
itted to pass the whole of their time in idle-
ss and luxury. They generally spend the great-
t part of the day, lolling on carpets, while their
tle slaves rub and chafe their bodies, which is
common practice in the oriental countries.—
metimes they amuse themselves with chewing
ium, or smoking the Persian tobacco, which
so extremely mild that it may be used several
urs without affecting the head.

The ladies of the haram are principally at-
nded by eunuchs, of whom vast numbers are
spersed throughout the kingdom, especially in
ie service of the king and the nobility, who en-
ust almost every thing of value to their care.

To these eunuchs is also committed the educa-
on of children till they arrive at a certain age;
nd as to the king's children, who never quit the
aram till they ascend the throne, they have no
ther masters. Some few of these pedagogues
re tolerably acquainted with the liberal and me-
hanic arts; and, as they have no particular views
especting themselves, they are generally faithful
their masters, and diligent in their respective
mployments.

The Persians are allowed four legal wives, but

they ar enerally contented with one, and she seems to p- taken on political views, to aggrandize the fa ily of the husband, or to serve as a governes the rest of the women, who wait upon her, ar nk only as concubines, although they have the honour of their master's bed, and their children are all accounted legitimate; for in Persia, it is no disadvantage to a son, in regard to inheritance, to be born of a concubine, or even of a black slave.

If a Persian be discontented with his wife after u is at liberty to divorce her, by giving hing he had previously to the marriage, and -demanding the contract of her relations. gain, after the divorce, the husband wishes to is wife back, the law enables him so to do for three times successively; but after the third time, he is expressly forbidden to re-marry the same woman.

Contracts of marriage in Persia, as well as in many other eastern countries, are often made between families at a very early period; and although consummation does not take place till many years after, the parties cannot be absolved from their contract, unless by mutual consent, or the forfeiture of a considerable sum of money.

When the parents of a young man have resolved upon marrying him, they look out among their friends for a suitable match; and when their search proves successful, they assemble several of their acquaintance, and go to the young woman's house, in order to propose the union. If her father approves the proposals, he orders sweetmeats to be brought in; and the visitors, satisfied with that token of compliance, take their leave. Some days after, the females of the suitor's fami

assemble at the residence of the intended bride, to settle the terms, and to promise the customary presents on the part of the bridegroom. These presents generally consist of two complete suits of rich apparel, a ring, a looking-glass, and a small sum of money; besides a quantity of carpets, mats, bedding, culinary utensils, &c. A written contract is then drawn up, in presence of the *cadi*, or magistrate, and is deposited in the hands of the bride's father. This ceremony being finished, the marriage, by the Mahometan law, is deemed perfect, and nothing remains but to celebrate the wedding, which generally takes place the second or third day after signing the contract.

The night before the wedding is distinguished by the appellation of *sheb hinna bundee*, or the night on which the hands and feet of the bride are stained with the golden coloured *henna*: for, previously to the ceremony, a quantity of this herb is sent by the bridegroom to the house of his bride, whose hands and feet are coloured with it, and her forehead and eye-brows painted with the antimony powder called *surma*. This being finished, the remains of the herb are sent back, and a similar operation is performed upon the bridegroom. On the wedding night, the friends of both parties assemble at the bride's house, all dressed in their best apparel, and attended by a number of singers, dancing girls and musicians. After waiting for some time at the door, the new married lady comes out, covered with a veil of red silk, and is conducted on horseback to the residence of her husband; while the assembled relatives express their joy by repeated acclamations, and a large mirror is carried before

the bride to remind her that it is the l
she will look into a glass before she e
the cares of a married life. Being ar
the bridegroom's house, the young couple
troduced to each other; the male and fema
are entertained with a supper, &c. in
apartments; and the subsequent week i
devoted to mirth and festivity.

The Armenian subjects of Persia, (wl
originally of the Greek church, though
fering a little from it) frequently cause th
dren to be married in their infancy, to
the danger of their being seized by some
ful grandee; for either the Persians are
as not to take any man's wife from him
delicate to take women who have been
possession of another. But though the
are usually contracted at four or five
age, the wedding is seldom celebrated
are about ten.

On the day of marriage, the bridegro
tended by his nearest relations, comes
house of his father-in-law; and the bride
likewise accompanied by her friends, wi
ed torches in their hands, proceeds to ch
horseback. Being alighted, the bride an
groom go up to the altar, where the
reads the service, and gives them his b
tion. Upon the conclusion of the cerem
procession returns to the bridegroom's hou
lowed by several musicians; and the gu
entertained with great magnificence.
approach of night the bride and bridegro
conducted to the nuptial chamber, and t
pany retire, after sprinkling the apartmen
a profusion of rose-water, and ejacu

thousand wishes for the happiness of the new married couple.

At the naming of children, in Persia, the following ceremony is observed:—On the third day after the child is born, the friends of the lying-in woman assemble at her house, attended by musicians and dancing girls, hired for the occasion. After amusing themselves for some time, a priest is introduced, who takes the infant in his arms, and demands what name it shall be called by; he then offers up some prayers, and after a short time whispers in the child's ears, calling it by name, and exhorting it to be obedient to its parents, to venerate Mahomet and his koran, to abstain from those things that are unlawful, and to practise those which are good and virtuous.—Having repeated the Mahometan creed, he returns the child to its mother: and the company are entertained with various refreshments.

The important ceremony of circumcision is generally performed within forty days from the birth of the child; and, among the higher classes, it is always attended with remarkable splendor. Mr. Franklin has given an interesting description of the rejoicings made at Shirauz, in honour of the king of Persia's son, who was circumcised on the 27th of April, 1787.

"On the 20th, (says our author) the bazars, or covered market places, were splendidly illuminated; particularly the grand bazar, which was adorned throughout with lustres of party-coloured lamps, suspended from the roof. The shops of the merchants, on each side, were dressed out with silver paper, rich hangings, &c. and the walls, to a considerable height, were covered with tapestry, looking-glasses, and paintings of the

a ngs of Persia and India, in the
or u espective countries. Bands of
and ng women were also constant
fore roughout the different bazars, c
fi rected for that purpose, and the
v ne of festivity for seven days
n nts.

ng several ingenious things obse
On this casion, the sight presented at th
nal was ost worthy of attention. In the
of this l nourers had suspe
brass mort undred pounds
by some h , as nothing appea
support it, ex mber of coloured
sticking to it, med to keep it b
in the atmosphere. is was said to be
ed by means of a wire passed from the
the arsenal to the mouth of the morta
not being visible to the spectators, it pr
a very agreeable effect. — The decorati
this occasion cost the shop-keepers and
men very considerable sums: as, besides
luminations, they were obliged to make a
some present to their sovereign, who
grand entertainment in the citadel; and the
was concluded by a magnificent display
works."

Upon every occasion of festivity, or mou
the Persians invariably visit each other; ar
sons of rank always expect the complime
their dependants on such occasions. The
are usually introduced into a large hal
entertained with coffee and tobacco,
master of the house makes his appe
Every person then rises and stands in hi
till the great man has taken his seat

aster of the house be already in his hall, the isitor comes in softly, and, stepping to the ext vacant place, stands gravely, with his hands ross, and his feet close together till he is de- ed to sit down. — It is worthy of remark, at when a person receives a visit from a su- erior, he always seats him on his *left hand*, that eing the place of honour in Persia.

There are no established posts in this coun- y; but letters may be conveyed nearly a thou- nd miles in twenty days, by a *shater*, or foot- an, who performs this service for about twenty ence or two shillings per day. These persons enerally leave the high road, and cross the ountry the nearest way; taking with them a ottle of water, and a little bag of provision, hich commonly serves them for thirty or forty ours.

The king and all the grandees have several f these running footmen in their retinue; but efore any man can be admitted among the oyal footmen, he must give ample proof of is strength and agility, for he must run from he palace to a place a league and a half dis- ant, twelve times between the rising and set- ing of the sun, and each time he must bring n arrow, which is delivered by those who stand t the end of the race.—On this occasion, the lephants and horsemen are drawn up in the oyal square, with drums and trumpets sounding: he nobles, also, give magnificent presents to the hater, and the spectators hail him every time e returns, with loud acclamations.

The government of Persia is an absolute mo- narchy, the lives and estates of the people being *ntirely* at the disposal of their sovereign.

he Persians are not unskilled in the laws of j
ice and humanity; but war having been,
many years, their only study, and a fondness
magnificence their predominant passion, th
laws are seldom regarded when they happen
interfere with their inclinations: hence a f
horse, a silver mounted bridle, and a handso
female will often induce a Persian to commit
act of the most flagrant injustice.

The usual title of the king of Persia is *shah*,
patshaw, the "disposer of kingdoms;" which
the highest in Asia, and equivalent to that
"emperor" in Europe. They add also to t
king's titles those of sultan, and *cham*, the lat
of which is usually assumed by the Tartar so
reigns. Petitioners address him as, The sour
of power, Object of all men's vows, Prince of t
faithful, Shadow of the Almighty, Father of v
tory, Disposer of thrones, &c. To acts of sta
the Persian monarch does not subscribe his nam
but the grant runs in this manner:—"This a
or edict, is given by him whom the universe obey
The royal arms are a lion couchant, looking at t
sun as it rises over his back.

The Persians, like the ancient Romans, pre
all men indifferently to posts of honour in
state and in the army. Ecclesiastics someti
command as generals; soldiers are entrusted v
the administration of public justice; and
same person is occasionally high-priest, and p
minister. It rarely happens, that any but n
Persians are honoured with civil or ecclesia
employments; but the king disposes of plac
he apprehends his subjects are qualified for
without paying any regard to birth or fortu
such promotion.

The prime minister is called *attemaet doulet* and *vizir azem*, which appellations signify "the director and great supporter of the empire," as he sustains the principal weight of the administration. This minister's chief study is to please his master, and to secure a complete ascendancy over his mind. With this view he extols him above all the princes upon earth; exaggerates every advantage that is gained over his enemies; softens, or conceals, all unwelcome news; and throws a thick veil over every thing that might tend to discover the weakness of the state, and the wretchedness of the people. As he takes these methods to secure the royal favour, so the inferior officers and governors are obliged to make their court to him; for there is a complete gradation of despotism and slavery from the prime minister to the lowest dependent on the government.

Next to the prime minister is the divan bey, who decides on all causes, civil or military, except when the king himself sits in judgment; and who can command any cause to be removed from an inferior court to his tribunal.

The third post of honour is held by the generals; and next ranks the secretary of state, who registers all public acts, and appoints a deputy in every province, to transmit an account of all affairs of consequence, to be laid before the ministry. Besides these there are, the mirah or lord of the water, who is appointed to superintend the aqueducts; the nazir, or grand steward of the household; the mirakbor-bashe, or master of the horse; the royal huntsman and falconer; the principal physician; the groom of the chambers, who is always a white eunuch; and the khans, or governors of provinces, under whom are a num-

ber of *soltans*, or inferior governors app
by the king.

The governors, in their respective
live in almost as much state as their
having the same kind of officers, and
similar titles. The inferior officers, ho
ordered to watch their conduct, and
them if they attempt any thing again
rests of the state. When a governor r
his command (which is always by ex
of the court) he waits without the g
palace till some of his friends report
tends to throw himself at his majesty's f
are then given for his admittance, u
been guilty of great misconduct; in
an order is signed for his immediate
and the person who brings forth th
cuts him in pieces with a sabre. W
great officer has incurred the king's
his whole estate is immediately seized,
periences so great a reverse of fortu
shah's pleasure be known, that no ma
him even a cup of water. If, howe
the good fortune to prove his innocen
stored to his family and possessions.

Civil magistrates, according to t
doctors, cannot legally concern them
administration of justice, any further
ecute such sentences as have been pr
the clergy. But the temporal pow
their full authority, and will not adm
siastics to any other share in the supr
justice, than to give their opinion
cases. Their principal law book is
and if their decision is not clear, by
it contains, they refer to "The say

Mahomet," and afterwards to those of the
ians.

All facts are established in court by living
stimony, and every man is at liberty to claim
s right; for even his own deed will not exclude
m from this benefit, if he can prove that he
ronged himself by compulsion, fraud, or im-
osition. When there are no witnesses, an oath
tendered to the person accused; and he is sworn
on the koran with great solemnity.—Unbe-
evers are not permitted to swear by, or even
uch, this book, but are obliged to take an oath
y that which they esteem most sacred; thus a
hristian is required to swear by the Gospel; a
ew by the Old Testament; an Indian idolater
y his adored cow; and a guar, or worshipper of
re, by the flames.

Criminal causes are left entirely to the temporal
urts, which always determine according to the
ature of the offence and former precedents. There
e no public prisons in Persia, and consequently no
heriffs nor gaolers; but every magistrate confines
he criminal in his own house till he is brought to
ial. Sentence is usually passed within twenty-
our hours after the culprit is taken; and the
rvants of the judge perform the office of exe-
utioner.

Ordinary crimes are usually punished by fines;
at if the offenders have no property they receive
number of blows on the soles of their feet, not
ss than thirty, nor exceeding three hundred.
his punishment is sometimes inflicted with such
verity, that the feet of the sufferer turn black,
nd the nails of his toes come off; in which case
e is set in warm horse-dung for several days, and
e bruised parts are fomented with spirits of

wine. Pickpockets are generally br
a hot iron in the forehead; coiners
breakers are punished with the amput
right hand; and for robbing on the ro
prit's belly is ripped open, and, after be
through the streets, he is hung, by h
a gibbet, and left to expire in
agonies.

If a person has killed another, and
proved before the judges, all the rela
deceased surround the tribunal, and
ancient privilege of having the blood
has murdered their kinsman. Sometim
will endeavour to save the offender
injured party persist in their deman
him up, with these words: "I give y
derer, according to our law; make
satisfaction with his blood; but reme
is merciful." The judges servants the
criminal to a certain place, where he is
to the fury of his prosecutors.

With respect to the forces of Persia
bodies, called the *kortsheis* and *goulans*
on horseback, are well paid, and may
all, to about forty thousand men.
heis are descended from an ancient, l
race; and the goulans are either Geo
gadoes, or the children of slaves of
The infantry, called *tangtchies*, are
from among the most vigorous of the pe
compose a body of fifty thousand men.

These troops, not being incumbered
gage or artillery, make prodigious swi
and sometimes fall upon an enemy in t
when no one could have expected such
At other times they will cut off thei

turn the waters from their usual course; and, having harassed them through a desart country, attack them when they appear faint and exhausted.

A general regularity is observed in their camps, as far as is consistent with the size and shape of the ground; it being an invariable rule to place the tents of certain ministers and officers, in the front, or on the sides of the shah's quarter, that some of them may be always near him.

The circuit of the quarter appropriated for the shah's tents is very extensive: the entrance consists, on one side, of a line of uniform tents, serving for guard rooms; and, on the other, of those tents where the affairs of chancery and other public matters are transacted. The royal pavilion is generally of an oblong form, supported by three poles, with gilded balls at top, and covered with cotton cloth. Here the shah usually gives audience, and transacts business. At a considerable distance behind, are the shah's private tents, to which he retires at his meals, &c. and contiguous to these are the apartments of his women. The boundaries of the royal quarter are generally occupied by eunuchs and female slaves; and almost the whole circuit is surrounded by a strong fence of net-work.

That part of the camp called the market begins at the end of a square, fronting the guard room; and is nearly half a mile long; it consists of tents, on each side, filled with apparel, horse furniture, provisions, and other necessaries; and the care of the whole is committed to an officer, who rides up and down to keep order. The majority of the shop-keepers are but little better than common *sutlers; but* some of them carry on a very ex-

sive business, under the protection of t
pal courtiers.

It is usual with the Persian monarchs to
ge their armies in the use of costly fu
he officers, and even many of the soldier
he bridles of their horses mounted with
nd their swords, belts, and other accout
are richly embellished with the same metal
handles of their battle-axes are studded w
silver plates; the officers wear gold cased
in their sashes; and many of their sad
adorned with silver stirrups.

The Persians acknowledge the koran,
ginally promulged, to be the great law
prophet Mahomet; but they hold the T
utter abhorrence, and trace their ecclesiasti
sions as high as Mahomet's son-in-law, and
diate successor Ali. The rights of this m
invaded for some time by his uncles, who
pation, both as kings and prophets, is a
by the Turks, but execrated by the Persi
Franklin heard one of his guides on the
prove another for the expression "O
Ali!" "No, no," said his zealous co
"Ali first, God second!"

In their prayers they acknowledge
Mahomet his prophet, and Ali his fi
certain parts of their prayer they stand
kneel, and, prostrating themselves on
press their forehead to a bit of clay,
be brought from Mecca, and, conseq
sessed of great virtues They often
like the Roman Catholics, and, lik
voke the intercession of departed sai

In many instances the Persians de
attachment to the most absurd superst

r example, is accounted a most felicitous especially when repeated several times; nds with the fingers interchanged are t to possess magical powers; and the me- hich resemble falling stars, are supposed to blows of angels on the heads of some in- pirits, who attempt to pry into the secrets adise.

y acknowledge the Mosaic to have been the ligion before Christ; and they even believe maculate conception, sacred mission, and s of our Redeemer; but they vehemently is divinity, and assert, that he did not die he cross, but that a phantom was brought n his place. They also strenuously main- at our copies of the Scriptures have been ed both by Jews and Christians.

CHAP. III.

OF ASIATIC TARTARY.

ASIATIC Tartary, all except Chines
is situated between fifty-three and se
degrees of north latitude, and between
one hundred and thirty-five degrees of
tude. Its greatest length from west
three thousand miles, and its greatest bre
north to south is two thousand miles. It
by the frozen ocean on the north; by
ocean on the east; by China, India, P
the Caspian sea on the south; and by
the west.

The principal rivers of this vast countr
the Wolga, Obey, and Irtis, are the Jen
rises in Kalmuc Tartary, runs north, an
the Frozen Ocean; the Lena, which
east, and running parallel to the Jenska
the same ocean; and the Argun, whic
the Russian and Chinese empires.

The air in the north of Tartary is e
cold, the earth being covered with s
months in the year: the southern provi
a temperate climate, and would produce
ner of corn, and most other vegetable
were hands to cultivate the soil; but th
ants lead a rambling vagrant life, dri
herds of cattle before them to such pa
country, where they can meet with the be
and seldom remaining long enough in
reap a crop of corn, if they were ever
and sow the lands where they pitch the

ANIMALS, VEGETABLES, AND FOSSILS.

IN the north of Tartary, while the snow is upon the ground, the inhabitants travel in sledges drawn by dogs, which are esteemed swifter and longer lived than any other dogs; and this may be attributed to their light simple food, which is fish. In the spring, every one sets these animals at liberty, without taking any care about them: then they feed on what they can get in the fields, where they dig for the mice; and in the rivers they catch fish. In the month of October, they are called home by their respective masters, who tie them up near their huts, till they lose a great deal of their fat, that they may be lighter for the roads. These dogs also give certain signs of an approaching storm; for when they stop, if they scrape the snow with their feet, it is advisable, without loss of time, to look out for some village, or other place of safety. And it is said, the dogs here serve instead of sheep, because their skins are used for clothes. Those which are bred up to hunt deer, wild rams, sables, foxes, &c. are sometimes fed with jackdaws, which, it is observed, make their scent the stronger for finding out birds and wild beasts.

Among the remarkable birds of these countries, is a kind of cormorant found chiefly on the coast of Kamtschatka: this is a sea-bird, about the bigness of a goose, with a straight reddish bill, about five inches long, and four nostrils, such as other cormorants have: it is webfooted, and appears frequently near the shore, but cannot stand upright upon dry ground; its feet being so near the

tail that it is not able to balance its body: it flies slow even when hungry, but when full of meat it cannot raise itself from the ground: these birds are killed by the natives principally for the sake of their bladder, which they use instead of corks to their nets.

Here, al[illegible] are found the procellaria or storm-birds, whic[illegible] are so called from prognosticating storms, by [illegible]ing low, and skimming along the surface of [illegible] sea: and the bird called Mergulus Marinus, [illegible] vermillion, and a white tuft upon [illegible]

In the seas near [illegible]a is found the sea-lion, which in its [illegible]e differs very little from the sea-calf. T[illegible]f these animals are bare, excepting a [illegible]e of curled hair. They have a middle size[illegible], short ears, a snout drawn up like a pug-dog's, great teeth, and webbed feet; they are most frequently seen about rocky shores, or rocks in the sea, where they roar in a very frightful manner. Although in appearance and size this animal seems to be very dangerous, and marches with such a fierce mien, that he looks like a true lion, yet he is such a coward, that, at the sight of a man, he hurries into the water; and when he is surprised asleep, and awakened either by a loud cry, or by a blow, he is in the utmost terror, and endeavours to make his escape: but when he finds that impossible, will attack his enemy with the greatest fierce-aking his head, and roaring very terribly; n even the boldest person must endeavour himself from his rage. When the natives se lions asleep, they shoot poisoned arrows em, and get off as fast as possible; and the ded animal, unable to bear the pain arising

m the salt-water in the poisoned wound, runs
iself ashore, where he is dispatched with a
wer of darts.

This game is so honourable among the natives,
t the man who has killed most of these beasts
steemed the greatest hero; for which reason
ny engage in this dangerous hunting, rather than
the flesh, though that is esteemed very delicate.
the skins of the sea-lion, they make cords, and
es. They are viviparous animals, and the
ales have two, three, and sometimes four young
s at a time.

Among the different kinds of vegetables common
hese countries with other parts of the world,
most useful wood is the larch-tree, which
es for building the houses and forts, and
n the boats and ships. Here are many larch-
s, which the inhabitants strip of their bark
ile green, and cutting it in small pieces like
nicelli, eat it with dried caviare. They also
nent it with the juice or sap of the birch, which
kes an agreeable beverage.

The principal nourishment of the peasants is
ived from the nuts of a tree very common in
country, called the slantza, which is of the
ar kind, only that it is much less, and creeps
g the ground; and the nuts are also a power-
remedy against the scurvy. In Kamtschatka
ws a root called saranne, which serves the
ves instead of grots, and as a confection in
s and broths; and from which they also distil
rit. The Kamtschadales use also the French
low for food; boiling it with their fish, and
g the leaves as tea: but the greatest use is
de of its pith, which they put in several
es, and serve it up green as a desert. This

when fermented, makes an agreeab
and affords them a very strong vineg
The Kamtschadales feed also u
called morkovai which looks and taste
and is eaten green in the spring;
another root called kotkonia, which
fresh and dried with caviare: this r
delicious fruit, which must be eate
gathered. The bistort grows in gr
Kamtschatka, where the natives eat it
fresh or dried. Here also is a vas
medicinal, as well as of poisonous pla
Copper ore has been found in
together with native sulphur, tripoly,
of purple-coloured earth, and small c
ed crystals. This country also abo
sort of fossil called flusse, of which th
formerly made knives, axes, lancet
The inhabitants of Kamtschatka fi
springs of rivers pellucid stones, w
instead of flints, and are reckoned
the Russians. Some small pellucid
yellowish colour, like corals, are found
of several rivers; and in many parts
try are found great numbers of hyaci
is gathered near the sea coasts; and
is found a soft kind of bolus, of a

smoke, but flame only at times; and in 1737, there was a dreadful eruption of one of these mountains, which however lasted no longer than twenty-four hours. This eruption was followed by a terrible earthquake, which overturned most of the huts in the country, ruined thousands of the inhabitants, and destroyed many lives. It was attended by a prodigious commotion of the waters; and the sea, which rose mountains high, poured in upon the land; and, being soon afterwards carried back, returned more violently than before; and the earthquake and commotion of the waters continued, with some intervals, for several months. There was an eruption of another of these mountains in the year 1739, which was followed by an earthquake; the third mountain burnt furiously from the year 1727 to 1731; and the last eruption of this mountain was in 1737, which lasted a whole week.

In these countries, there are several hot springs, which throw out their streams, like artificial waterworks, about a foot or a foot and a half high, with considerable noise; but there are two large wells, situated in a valley, which merit particular attention. One is five, and the other three fathoms diameter; the first spring is one fathom and an and the other one fathom deep. In these ings the water boils up with white bubbles, such a noise, that scarce any other sound can eard near them. The vapour is very thick; he water is distinguished from all others, by a matter like Chinese ink, which swims upon , and adheres so closely to the fingers, that ith difficulty washed off: the water itself , and remarkably fetid.

MANNERS, CUSTOMS, AN
THE INHABITANTS OF AS

PREVIOUSLY to the conc
by the Russians, the natives
dom, being subject to no la
taxes; the old men, or those
for their bravery, bearing the
their villages, though none h
mand, or inflict punishment.
ner of living is slovenly to t
never wash their hands no
nails; they eat out of the
dogs, and every thing abou
they never comb their heads
plait their hair in two locks,
small ropes; those that h
sufficient wear false locks, s
will weigh ten pounds, wh
look like a haycock: they a
the most dirty nation on the

Their chief happiness con
satisfying their natural appe
them to singing, dancing,
These amusements they wil
hazard of their lives; for the
to die, than to lead a life
them, which opinion freque
murder. They are chiefly
what is absolutely necessary
take no care for the future
of riches, fame, or honour, t
ambition and pride, are unkn
on the other hand, they are ca
which occasions frequent
selves, and sometimes wit

m a desire of increasing their power, but from
ne other causes, such as carrying off their pro-
ions, or their women.

Their trade is not so much calculated for the
quisition of riches, as for procuring the neces-
ries and conveniences of life; they sell their
bles and other skins, and in exchange receive
othes made of deer skins, and other hides:
ong themselves, they exchange what they
ound with for what they want, as dogs, boats,
is, and provisions; and this kind of barter is
rried on under a great show of friendship;
r when one wants any thing that another has, he
es freely to visit him; and, without any cere-
ony, makes known his wants, although perhaps
never had any acquaintance with that person
fore. The landlord, according to the custom
the country, presents his guest with whatever
has occasion for, and afterwards returns the
sit, and is received in a similar manner.

They have filled every place they have any idea
with different spirits, which they worship and
ar more than they do God; they offer them
crifices upon every occasion; and some carry
ttle idols about with them, or have them set up
their dwellings; but with regard to God, they
t only neglect to worship him, but, in cases of
oubles and misfortunes, they even curse and
aspheme him. Their manners are inconceivably
ude; and they never use any civil expression or
alutation; but their discourse betrays the most
onsummate ignorance. They keep no account
their age, and are so totally ignorant of numera-
on that, without their fingers, they cannot tell
ree: they reckon ten months in the year, some
which are longer, and some shorter; for they

there are in the month or year: the
epochs by some remarkable event.

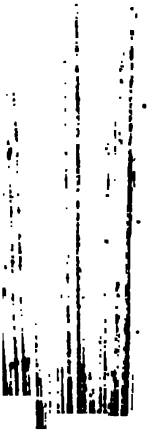
At the time of an eclipse they ca
their nuts, and pray the luminary ec
as formerly; they know only three
the great bear, the pleiades, and the
orion, and have names only for
winds.

Their laws in general tend to pro
tion to the injured party: if any per
ther, he is to be put to death by t
the person slain: they burn the han
who have been frequently caught in
the first offence, the thief must restore
stolen, and live in solitude the rest
without hopes of any assistance
They have a notion, that they can
discovered theft, by burning the sine
in a public meeting, with many c
conjuration; believing that, as thos
contracted by the fire, so the thief w

ble designed to live in it. In the middle of hole are planted four thick wooden pillars; these balks are laid, upon which the roof or ng is formed; and in the middle a square ing is left, which serves both as a window chimney; this is covered with grass and earth, hat the outward appearance is like a round ck; but within the huts are of an oblong ire form. The fire place is in one of the long s of the square; between the pillars round the s are benches, upon which each family lies rately, but on that side opposite to the fire e are no benches, it being designed for the hen, in which they dress victuals for them- es and their dogs. The walls of these huts adorned with mats made of grass.

he entrance into the huts is by ladders, com- ly placed near the fire hearth, and there the es live all winter; but towards summer, they ove into other huts, which serve them also for azines: when they return from fishing and ting in the harvest, they leave their dry fish e, till they can fetch it in the winter, and this out any guard, only taking away the ladders.

he women in Kamtschatka are the only taylors shoemakers; for they cut out and make their es, shoes and stockings, and dress the skins of h they are made. They are likewise em- ed in conjuration, and curing the sick. The hes of the Kamtschadales are for the most part e of the skins of deer, dogs, sea animals, and of the skins of birds; frequently joining those fferent animals in the same garment; they e the upper garments in two fashions, some- *cutting* the skirts all of an equal length, and times leaving them long behind, in form of a



women differs only in their under
the covering of their feet and legs.

In travelling with dogs, the
generally yoke four to a sledge; t
sledges sitting on the right side,
hanging down; and it would b
disgrace for any one to sit in the
make use of any person to drive
doing this but the women. From t
of these carriages a man is oblig
exactest balance, otherwise he is li
turned, and in a rugged road, this
dangerous, as the dogs never stop
to some house, or are entangled by
the road. After a deep snow, the
ing with dogs, till a path is
effected by a man going before u
which are made with two thin boa
the middle, and bound together a
thongs; the fore part is bent upwa

as in their common huts; they are, however, sometimes smothered with snow, or frozen to death.

The Kamtschadales have such frequent quarrels among themselves, that seldom a year passes without some of their villages being entirely ruined, and many persons taken prisoners: sometimes the neighbouring villages go to war for quarrels that happen among the children, or for neglecting to invite each other to their entertainments: these wars are carried on more by stratagem than bravery; for their manner of attack is, by stealing in the night time into the enemy's village, and surprising the inhabitants, by securing the mouths of the huts, and suffering no body to come out, but such as submit to be bound: their arms are bows and arrows, and spears; their bow-strings are formed of the blood-vessels of the whale; their arrows are pointed with flint-stones or bone, and are all poisoned; and their spears are headed in a similar manner.

When a Kamtschadale desires the friendship of any of his countrymen, he invites him to his hut, and for his entertainment, dresses as much of his best victuals as might serve ten persons. As soon as the stranger comes into the hut, which is made very hot for his reception, the landlord sets before him great plenty of victuals, and while he is eating it, the host continues to throw water upon red hot stones, till he renders the heat of the place insupportable; for it is reckoned a dishonour to the landlord, and a mark of niggardness, should the guest be able to eat all the provisions or to endure the heat. The landlord eats nothing during the whole time, and is allowed to go out of the hut, but the stranger is not allowed to stir

ensure the heat, he purchases his o
presents of dogs, clothes, or whatev
agreeable to the landlord: this how
ed no injury, but a proof of frien
expects in turn to entertain his frie
manner. In their banquets, they tre
much in the same way, only they c
them with heat, nor expect any pre
they entertain with the fat of seals o
cut it into slices, and the host ki
his company, with one of these
hand, and a knife in the other,
into their mouths, and with his kni
that hangs out. Whoever wants a
any of his guests, may generally c
these occasions, because it is reckon
ble for the guest to refuse any thin
rous host.

When a Kamtschadale resolves
looks out for a bride in some of the
villages; and when he finds one to

ey dismiss him with some small reward for his rvices.

When a bridegroom obtains the liberty of izing his bride, he watches every opportunity finding her alone, or in the company of a w persons; for during this time, all the women the village are obliged to protect her; besides e has two or three different coats, and is swad-d round with fish nets and straps, so that she s little more motion than a statue. If the lover ppens to find her alone, or in company with a w, he throws himself upon her, and begins to r off her clothes, nets, and straps; for strip-g the bride, constitutes the ceremony of mar-ge. This however is not always an easy task; though she herself can make but little resist-ce, yet, if there happen to be many women r, they all fall upon the man without mercy, tting him, dragging him by the hair, scratching face, and using every other method they can nk of to prevent him from accomplishing his sign. If the bridegroom is so happy as to ain his wish, he immediately runs away, and bride, as a proof of her being conquered, calls n back, with a soft and tender voice: thus the rriage is concluded. This victory is seldom ained at once, but sometimes the contest lasts whole year; and after every attempt, the de-groom is obliged to take some time to re-er strength, and to cure the wounds he has re-ved.

As soon as the above ceremony is over, the degroom is at liberty to carry his bride off to own village. After some time, the young *ple return* to the woman's relations, in order to *brate* the marriage feast. The following ac-

count of : of these festivals is given upon the
author' an eye witness. The bridegroom,
his fri nd his wife, visited the father in three
boats. he women were in the boats, and the
men l aked, pushed them along with poles
Abou ndred paces from the village to which
they v ing, they landed, began to sing, and
used c tions with tow fastened upon a rod
mutteri mething over a dried fish's head
which they wrapped in the tow, and gave to a
old woman to ho ijuration being over
they put upon the t of sheep's skin, and
tied four images thus loaded, she had
difficulty to mov nt again into their
boats, and came village, where they
landed a second time; his landing-place, a
boy of the village met them, and taking the bride
by the hand, led her along, the rest of the women
following.

When she came to the hut, they tied a strap round her, by which she was let down the stairs, the old woman who carried the fish's head going before her; the head she laid down at the foot of the stairs, where it was trodden upon by the bride and bridegroom, and all the people present, and then thrown into the fire. All the strangers took their places, having first stripped the bride of her superfluous ornaments. The bridegroom heated the hut, and dressed the victuals, which they had brought with them, and entertained the inhabitants of the village. The next day, the landlord entertained the strangers with great superfluity, who on the third day departed; the young couple only remained, to work some time with their father. The superfluous dress which was taken from the bride, was distributed amo

the relations, who were obliged to return presents of far greater value.

It must be observed, however, that these ceremonies only relate to a first marriage: for in the marriage of widows, the man and woman's agreement is sufficient, but he must not take her to himself, before her sins are taken away by some stranger.

Marriage is forbidden only between father and daughter, and mother and son; their divorce consists only in a man's separating beds from his wife; in such cases, the man immediately marries another wife, and the woman accepts of another husband, without farther ceremony. Polygamy is held lawful, and a Kamtschadale has generally two or three wives whom he keeps in different huts. When the women go abroad, they cover their faces with a sort of veil, and if they meet any man upon the road, and cannot go out of the way, they turn their backs to him, and stand till he is passed. In their huts they sit behind a mat, or a curtain made of nettles; but if they have no curtain, and a stranger comes into the hut, they turn their faces to the wall, and continue their work.

The Kamtschadales, instead of burning or burying their dead, bind a strap round the neck of the corpse, draw it out of the hut, and deliver it for food to their dogs, from a persuasion, that those who are thus eaten, will drive with fine dogs in the other world; however, when any one has died in the hut, they frequently remove to some other place, without dragging the corpse along with them. They throw away the clothes of the deceased, from an opinion, that whoever wears them will certainly come to an untimely end. After

touching a dead body, they use the follow
rification. Going to the wood, they cut son
of which they make a ring, and creeping t
it twice, they carry it back to the wood, and
it towards the west. Those who dragged o
body are obliged to catch two birds, one of
they burn, and eat the other with the whole fa
The purification is performed on the same
for they must not enter any other hut, nor will
person enter theirs, before they are purified.
commemoration of the dead, the whole fam
dine upon a fish, the fins of which are burnt w
great solemnity.

North of the Kamtschadales is the nation of th
Koreki, who are divided into the wandering
Koreki, and the fixed Koreki, who are settled in
one place, and live in huts in the earth, like the
Kamtschadales. The wandering Koreki are ex-
tremely jealous of their wives, whom they some-
times kill upon the slightest suspicion. The fix-
ed Koreki, as well as the Tchukotskoi, another
nation north of the Koreki, when they entertain a
friend, put him to bed with their wives and daugh-
ers, and a refusal of this civility they consider as
e greatest affront, and are even capable of mur-
ring a man for such a contempt. The wives
re more of the fixed Koreki endeavour to adorn
mselves as much as possible, painting their
s, wearing fine clothes, and using various
ns to set off their person; whereas the wives
e wandering Koreki go as dirty and ragged
ossible, to avoid the jealousy of their hus-
s, who say, that a wife has no occasion to
her self, except to gain the affections of a
er.

wandering Koreki sojourn with their herds

of rein deer, in such places as abound with moss, or other provision for the deer; and their manner of living, especially in the winter time, is still more disagreeable than that of the Kamtschadales: for being frequently obliged to change their habitations, the huts which they come to are all frozen; and when they begin to thaw them by the fires, which are usually made of green shrubs or grass, there arises a smoke so pernicious to the eyes, that it is enough to blind a person entirely in one day. They feed upon the flesh of the rein deer, which constitutes their chief riches, some of them having from ten to twenty thousand; yet they are so penurious, that they will scarcely kill any for their own use, satisfying themselves with such as die naturally, or are killed by the wolves. It is said that they are totally ignorant of the use of milk.

The wandering Koreki seem to have no notion of religion, and have scarcely any idea of a God; they seem, however, to believe in evil spirits, which, according to their opinion, inhabit the rivers and woods. The settled Koreki have the same notion of a God with the Kamtschadales; they have no particular time of worship, or offering sacrifices, but they sometimes kill a rein deer, or a dog, which they fix upon a stake, turning its face towards the east, leaving only the head and tongue upon the stake, and using this formula. 'We offer this to you, that you may send us something that is good.' They generally offer sacrifice when they are going to pass any river or waste, which they think the devils inhabit; then they kill one of their deer, and eating the flesh, they fasten the bones on a pole, which they fix opposite to the habitation of the spirits. When they are afraid of any infectious distemper, they kill a dog, and

winding the entrails upon two poles, pass b
tween them.

During their sacrifices, their sorcerers ke
beating a little drum. Some of the sorcerers a
reckoned physicians, and are thought, by beati
upon the drum, to drive away distempers. Wh
they pretend to cure any distemper by conju
tions, sometimes they either order a dog to
killed, or plant little rods round their huts. Wh
they kill a dog, one person holds it by the he
another by the tail, and a third stabs it: when
is dead, they fix it upon a stake, turning its he
to the nearest burning mountain.

Among these barbarous nations, theft is rep
table, provided they do not steal in their ow
tribe, or if done with such art as to prevent di
covery: on the other hand, it is punished very s
verely, if discovered, not for the theft, but f
want of address in the art of stealing: a Tch
kotskoi girl cannot be married, before she h
shown her dexterity in this way. Murder is n
regarded as a great crime, unless it be in the
own tribe, and then the relations of the murder
person generally revenge it, but no body el
takes any notice of it.

They burn their dead in the following ma
ner: Having first dressed them in their fine
apparel, they draw them with those deer whi
they think were their favourites, to the pla
where they are to be burnt. Here is erected
great pile of wood, into which are thrown t
arms of the deceased, and some houshold furn
ture, such as their spear, quiver and arrow
knives, hatchets, kettles, &c. Then they set fi
to the pile, and while it is burning, kill the de
that drew the corpse, upon which they feast,
throw the fragments into the fire.

hey celebrate the memory of the dead only
, and that a year after their death. All the
ions then assemble, and taking two young
deer, that have never been in the draught,
a great many deer's horns, which they have
ected for that purpose, they go up to the place
re the body was burnt, if near, or, if at a dis-
e, to some other high place, where they kill
victim; and the sorcerer, driving the horns
the earth, pretends that he sends a herd of
to the dead. After this, they return home,
in order to purify themselves, they pass be-
en two rods which are fixt in the ground; the
erer at the same time beating them with ano-
rod, conjures the dead not to take them
y.

he nation of the Kuriles, who inhabit the
ile islands, south-east of Kamtschatka, have
stom of blackening their lips, and staining
r arms with different figures, as far as the
ws, and both men and women wear silver
s in their ears. In their huts, they have idols
e of chips, or shavings, curiously curled, to
ch they sacrifice the first animal they catch,
eating the flesh themselves, hang up the skin
re the image. If they make any dangerous
age, they take the idol along with them,
ch in case of imminent danger, they throw
the sea, expecting by this method, to pacify
storm. They have two or three wives, with
om they never publicly bed, but steal to them
ately in the night time. They have an extra-
inary way of punishing adultery; the hus-
d of the adulteress challenges the adulterer to a
bat, which is fought in the following man-
both the combatants are stripped quite

naked the challenger gives the challenged a club, three feet long, and nearly as thick as a man; then the challenger is obliged to take the challenge strokes upon his back from the club, and then returns him the club, and is treated in the same manner; this ceremony is repeated three times, and the result generally is the death of both the combatants: but it is reckoned honourable to refuse this combat, as it is to refuse a challenge in Europe. If a person is charged with [illegible] his safety to his honour, he [illegible] the husband whatever satisfaction [illegible] way of damages, in skins, clothes, [illegible] &c.

The Jakutsko [illegible] ship idols carved in wood, like many [illegible] neighbouring nations, but offer sacrifices [illegible] sible God in heaven; yet they have a type [illegible] e of that deity, stuffed out with a monstrous head, eyes of coral, and a body like a bag: this image they hang upon a tree, and round it the furs of sables, and other animals; their priests use drums like the priests of the Koreki, and worship the invisible god under three different denominations. Before the Russians arrived among them, they had a custom of killing the oldest servants or favourites of a prince at his funeral. They have many superstitious customs, which they celebrate about certain trees, that they regard as sacred. When they meet with a fine tree, they hang bits of iron, brass, copper, &c. upon its branches; and their priests, when they perform their superstitious rites, put on a garment trimmed with bits of iron, rattles, and bells.

As soon as the fields begin to look green, every tribe assembles in some pleasant spot of ground

a fine tree, where they sacrifice horses and oxen, the heads of which, with the skin on, they stick up round the trees; they then take a jug full of a certain liquor, and sitting down in a circle, drink round one to another; they afterwards, dipping a brush in the same liquor, sprinkle some of it in the air, and some into a fire, which they light on that occasion. At this festival, they generally get violently inebriated, and gorge themselves to that degree with meat, that it is said, four persons will nearly devour a whole horse, and many of them actually die on the spot: these people are very nasty; they eat bread when they can get it, but it is no usual part of their diet, because they do not plough, sow, or plant. In February and March, when the sap rises in the trees, they go into the woods, cut down the young pines, and take off the inner bark, which they carry home and dry for their winter's provisions: they then beat it to a fine powder, boil it in milk, and eat it together with dried fish, which is also pulverized. They shift their habitations in the same manner as several other Tartar nations. Their winter huts, are of a square form, and made of thin planks and beams, the roof being covered with earth, and a hole left in the middle for the smoke to go out at; but their summer dwellings are constructed in the shape of a sugar loaf; the outside shell of these huts is made of the bark of birch trees, curiously joined together, and embroidered with horse hair of many colours.

They dispose of their dead several ways; the principal persons among them pitch upon a fine tree, near which they order themselves to be buried; they put some of the best moveables of the deceased with him in the grave. Some only p

the corpse upon a board, w
posts in a wood, cover t
horse's hide, and so leave it
of the dead are left in their
lations take the most valuabl
the entrance: those who die
skoi are left in the streets, wh
ly devoured by dogs.

The Tunguse inhabit a st
which lies beyond the Lena
the fifty-third to the sixty-fi
latitude. As they are a pea
admit the Eastjaiks, Samojede
nations to reside among them
in general, is marshy and mou
climate is extremely severe.

The Tunguse, like most ori
vide themselves into races; ea
of several families, distinguish
of their respective founders.
prove their descent in a dire
founder of the family, are estee
from these the people invariably
sans or chiefs.

With respect to personal a
Tunguse are of a middling stat
and fresh complexion. Their ey
bly sharp and penetrating; and
hearing is very acute; but their
ing and smelling are less acute
Europeans, and their voice is
Their young women are tolerably
their figure, and very modest in thei
but the old women are uncommonly
usually covered with smoke and filth
Content with the necessaries of li

y attached to the customs of their ancestors, hey desire no superfluities, nor ever form any novel scheme. Their disposition is remarkably ingenuous; and their hospitality is so sincere, that they will chearfully divide their last morsel with a stranger, though they may probably be obliged to pass the following day without any food.—Theft and fraud are so universally detested among them, that the smallest reflection of that kind produces a challenge; and lying is regarded as so extremely absurd, that it is never practised.

Within their sphere of knowledge they are attentive, diligent, and of good capacity; for they are acquainted with almost every tree and stone within the boundaries of their districts; as horsemen and hunters they may claim an exalted rank among the neighbouring nations; and it appears that they will learn foreign languages with equal ease and expedition. They are said, to be impatient under the pressure of indigence, or loss of friends; yet they take but little pleasure in society, and even go out singly to the chace, which in such desart countries must often be attended with considerable danger.

Their language is a dialect of the Mandshourian, easy to pronounce, and not unpleasing to the ear; but their learning is confined to mere tradition.

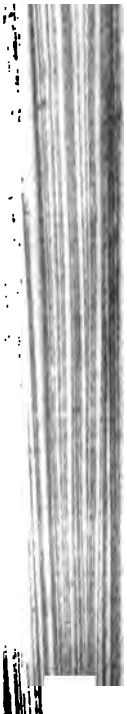
They seldom refer their disputes to the decision of a Russian magistrate, choosing rather to submit it to arbitration, or to fight it out with bow and arrows.—When manslaughter is the consequence of a quarrel, the survivor is beaten with sticks, and obliged to maintain the family of his fallen adversary; but he is never reproach-

they are often destroyed by wild beasts; carried away by the rapidity of the streams which they attempt to cross; or crushed by the unexpected fall of some loose fragment of the mountains. Should an unfortunate sportsman happen to break a limb, and fall between two rocks, whence he cannot disengage himself, he lingers in that horrid situation till he either perishes with hunger, or falls a prey to some ferocious animal.

Their fishing boats are a kind of wherries, made of very light wood, and covered with birch sewed together. They are flat at bottom, pointed at each end, and of various lengths. In these vessels (many of which do not weigh above 50lb.). The Tunguse cross the most rapid rivers, and sometimes venture out to a considerable distance from shore. Their mode of fishing is very singular: at the approach of night they row about the steep sandy steps of the shore, and having kindled a fire of chips, &c. lie down on their faces to watch the fish, which are caught as they come in sight with a three hooked prong fastened to one end of a line.

Their huts consist of a number of poles, about fourteen feet high, formed into a cone, and occupying a piece of ground about fifteen feet in diameter. The inside is hung with birch-bark, which has been boiled, and sewed together, like linen. The fire place is in the centre, and an aperture in the top serves the purpose of a chimney. In winter these huts are commonly placed under the shelter of a mountain, but in summer they are erected as near as possible to the water-edge.

Their furniture consists of a small kettle, [illegible] thern bottles, a sledge drawn by dogs of th[illegible]



iron, and a few rude implements
fishing. Instead of cradles for thei
have boxes about eighteen incl
structed of birch-bark, and lined v
one end, the bottom and sides
angle somewhat like an arm-chai
child is supported by a backboa
idol is suspended over its head
genius. Each of these boxes has
by which it may be hung at the
fastened to the saddle of a horse, c
the hut.

The dress of the Tunguse consi
bit which is worn next the ski
trowsers and curious boots, gaudi
and fringed with glass beads. Th
are close, and the collars embroid
with white hair, but the skirts r
than the knees; their waistcoats c
tirely on the breast, but are fasten
and ornamented with a kind of br
their trowsers are fastened with
which is tied a small leather apro
they go bare headed; but in wi
a cap made of the skin of a goat o
contrived in such a manner, tha
horns of the animal, being left
erect on the head. Their face
marked with blue dots, in irregul
in summer they hang a bunch of

ous caverns, or small elevated huts, like pigeon-houses, to preserve it from wild beasts.—Water is their common beverage; but, in spring they drink the sap of birch-trees, sour milk, and infusions of herbs. They sometimes chew the gum of the larch-tree, in order to moisten their mouths, and also smoke tobacco; but are never seen in a state of intoxication. They have no fixed hours for meals, but follow the impulse of nature, and usually take their repasts squatting on the ground.

Polygamy is allowed among this people, but few of them, comparatively speaking, avail themselves of it. They purchase their wives with a certain number of goats or rein deer, and the woman brings with her, as a dowry, the fourth part of the sum for which she was sold. When the marriage contract is executed, they make an entertainment for their friends, and amuse them-

this case they are covered in a coffin with
and boughs, and suspended from the branch
tree, or in some place where the body of a
has been exposed to the air.

The Samojedes, who occupy the dreary
tries between mount Ural and the environ
Lena, are of a short stature, well proporti
and more nervous and fleshy than the East
Their faces are broad and flat; with a large
scanty beard, and coarse black hair.

The hair of the women is braided into
tresses, which hang down behind, and in
ears they wear short pendants. The breast
back pieces of their garments are made of
and the rest of pieces of cloth sewed toge
They also wear a kind of breeches, of rein
skins; and a girdle, ornamented with a l
iron ring.

These people derive their chief subsiste
from the chace, particularly that of the wild r
deer; but those who reside near the sea,
quently eat dead whales, and other animals wl
are thrown upon shore. They sometimes
in the lakes, with small nets made of wil
bark, and ropes of willow rods: but it app
that they will feast indiscriminately upon sna
squirrels, cats, or whatever they happen
find.

When they kill a rein deer, they take espe
care that nothing shall be lost. They first
off the animal's ears and throw them on
ground as an offering to the gods, and to ens
future success in hunting; the leg bones are t
taken out, and divided with a knife; and b
the brains and marrow are eaten raw.
horns are bruised and boiled down, to

domestic business, but are frequently treat
with the utmost harshness, and, at best, are co
sidered as impure creatures.—When a woma
has erected a tent she must not presume to ent
it till she has smoked herself, and whatever sh
has occason to handle, with the hair of a rei
deer. On a journey, she is not allowed to cro
a train of sledges which may happen to be fo
lowing each other; but must either run roun
the whole, or creep under the traces. Even i
her own habitation a staff is erected near the fir
the limits of which she dares not pass; for th
Samojedes believe that the fire would be utterl
profaned by a woman walking round it; an
they affirm that if their wives or daughte
were suffered to go about the whole tent, som
of their rein deer would be immediately devoure
by wolves.

When a Samojede is inclined to marry, h
looks out for a young woman who is equal t

gives the negoc
rejection, and the
came; but if no
the projected union
kajon or purchase,
variety of clothes,
deer, and little matt
sions.

As soon as the kaj
regaled with the desi
ing the feast the you
law sing to each other
son to love his wife, a
himself to the esteem
the day appointed the
bride with a number of
his habitation. After t
small presents, the bride
conducted to her new hom
the kajon is returned, a
demanded if the woman
seen after her marriage.

The Samojedes have no pr
but generally inter their
or some accidents. The
as many of its best clothes
put on, and put the head in
opinion that, after the head
will remain in its place.
the corpse in rein-deer skins
ropes, and drag it out head
the covering of the tent, wh
that purpose. For they assert
person were taken out throug
would soon return and fetch
of the family. When arrived

corpse.

On these occasions a magician generally attends, habited in a curious kind of robe, and bearing a drum which he occasionally beats. The business of this man is to persuade the departed spirit not to trouble his surviving relations, but to leave them his lucky days in hunting. At these times they sacrifice a rein-deer, and eat it on the spot; but the wife, or husband, of the deceased must not eat out of the common boiler without undergoing a purification both by smoke and water. If a Samojede happen to pass the grave of a near relation, even ten years after the time of his sepulture, he must sacrifice a rein-deer in memory of the defunct, and leave the head and horns upon the grave.

Mourning for the dead consists in a total neglect of dress, and braiding the hair into three tresses; the third of which is to hang on one side over the ear.

It is said, that many of the Samojedes are occasionally panic-struck, partly owing to lax fibres, and partly to fancy weakened by superstition. An unexpected touch, a sudden call, or a fearful appearance will throw these people into a state of fury; insomuch, that they will wound or kill the object of their terror if not prevented by force; and when they are disarmed, they will beat themselves about the hands and feet, scream violently, and roll upon the ground in great agony. When this circumstance happens, the Samojedes set fire to a rein-

also dance with their wives in circles;
nselves into a variety of attitudes;
s supply the want of musical in-
ose dances, by snorting and
which both sexes commonly

of their country is literally
of the world. They have no
or superior, except the elders
ive branches; and their princi-
consists in recounting the exploits
stor, who acquired immortal cele-
is magical prowess, or his skill in
When first subjugated by the Russians,
re bold enough to oppose the erection
e forts which were built to keep them in
, and to receive their tribute; but their re-
nce gradually subsided, and they now pay
ir taxes (which consist of the skins of wild
asts) with tolerable promptitude and regu-
rity.

Their methods of catching foxes, wolves,
ars, ermines, &c. are the same as those
ctised in Russia and Siberia. In winter they
search of the beaver's holes, and having
them, encompass them with pales on the
ide, and send in a dog, which draws out
ver by his hind legs. When they see a
f wild rein-deer on a marshy plain, they
ome tame deer, and sledges, at a distance
piece of high land, and stick from thence
snow, toward the herd, several long
with goose wings tied on them; and, on
her side, about fifty fathoms from the
, they stick other poles, and continue
n till they have passed the herd, which,

in the mean time, have been searching for underneath the snow. When all the prepara are made, the Samojedes divide; some to themselves behind the sledges with bows arrows, and others to drive the herd tow the winged poles, which, shaking in the alarms them, and induces them to run a the tame deer, where they are easily kill taken.

Another invention is as follows: H trained up four or five tame female deer huntsman fastens a long cord about each of horns, and ties the other end to his girdle, th may have the command of them in case of fusion or disappointment. These female deer have their fawns running about them the hunter, being entirely surrounded by his cavalcade, can easily approach a wild herd shoot the one he likes best.

Those Samojedes who live near the sea-c frequently employ themselves in catching sea calves, and sea dogs, which prowl abou cliffs, or occasionally emerge from their hol the ice. The fishermen commonly lay a i near these holes, and hiding themselves b some masses of ice, till their victim make appearance, they draw the board over the with a cord, and soon dispatch the animal having thus cut off its retreat.

They usually decoy geese, ducks, and water-fowl, by concealing themselves in a and exhibiting on the top the stuffed skin such birds as they wish to take. They also a variety of birds with nets almost similar to t which are used in England.

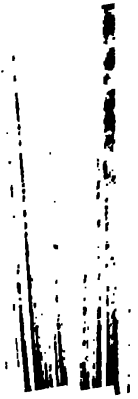
As the Schamane religion is held by th

nojedes, Tunguse, and many of the eastern island
rs, we shall conclude this chapter with a brie
ccount of its principles, doctrines, &c. which
robably, may not be deemed altogether unim
portant or uninteresting.

The principles and notions of the Schamane
re imperfect, obscure, and contradictory, bu
hey all agree in essential points. They believe
n the existence of one supreme God, wh
reated the universe, who possesses the powe
f foreseeing all things, and who loves the
reatures of his formation; but they assert that
e pays no particular attention to the actions o
nan, and neither dispenses punishments no
ewards.

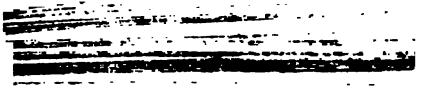
With respect to inferior deities, different na-
ions have various objects of adoration; some o
whom are supposed benevolent, and others evil;
ut all these are thought to be inferior to the
Great Creator. The evil spirits are supposed to
e rulers of the earth, lords of iron, demons o
he forests, gods of insects, and to dwell in vol-
anoes, subterraneous caverns, &c. Besides
hese deities they address a certain worship to
heir heroes, priests, and founders of families;
ttributing to these demi-gods a perfect know-
edge of all sublunary affairs, and a power of
estowing success or felicity on their zealous
otaries.

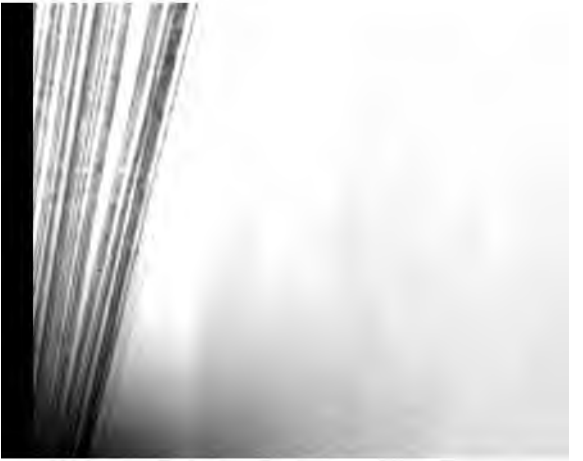
Man, according to the Schamane doctrine, is
omposed of body and soul; is endued with a
erfect freedom of will; and is at liberty to act
s he pleases, since the gods are perfectly care-
ss respecting his conduct. They conceive the
orld to be eternal, and that future life is but a
ntinuation of the present.



[illegible] opinion of [illegible]
[illegible] them to be priestesses, and
equal pre-eminence and pow
priests.

Their magic ceremonies are a
[illegible] in the extreme; and th
absurdities are promulgated by th
through all the obscurity and con
mythology we may discover the
of natural religion, together wi
monies of the Mosaic law.—In
they may, probably, be enabled
sensuality and materialism of thei
in that case we may hope they
the faith of that adorable Rede
brought life and immortality t
Gospel.





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